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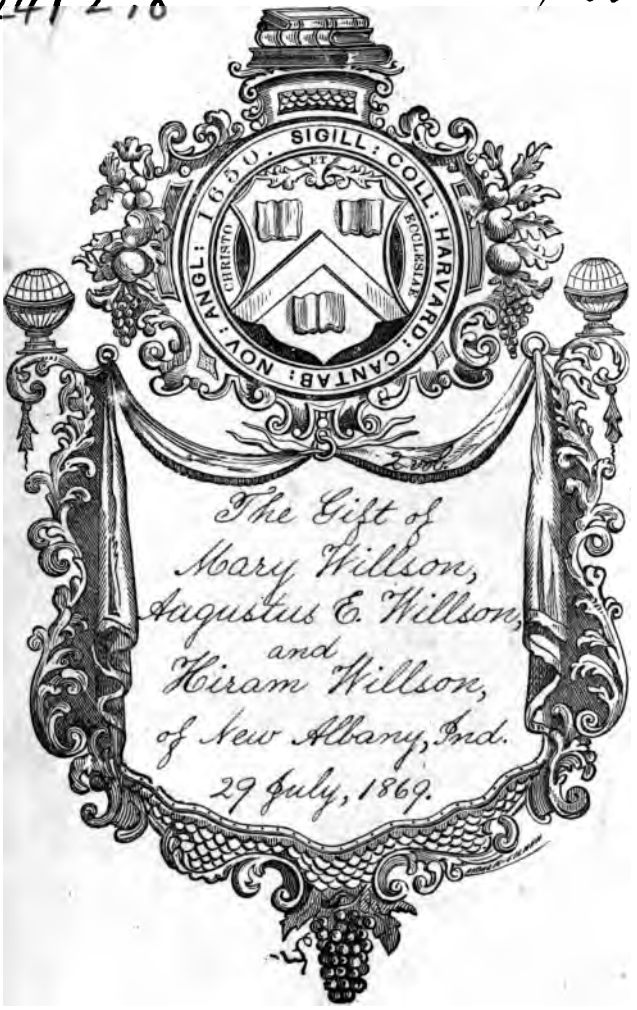
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of New Albany, Ind.
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Analecta Anglo-Saxonica.

SELECTIONS,

IN PROSE AND VERSE,

FROM THE

ANGLO-SAXON LITERATURE:

WITH

AN INTRODUCTORY ETHNOLOGICAL ESSAY,

AND

NOTES, CRITICAL AND EXPLANATORY.

BY

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TO

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MEMBER OF THE RUSSIAN IMPERIAL SOCIETY OF NATURALISTS AT MOSCOW,
OF THE GEOLOGICAL SOCIETY OF PARIS, AND OF OTHER
LEARNED ASSOCIATIONS,

THESE VOLUMES

Are Inscribed,

WITH SENTIMENTS OF THE HIGHEST REGARD.

PREFACE.

With the object of promoting the study of Anglo-Saxon among American youth, we have endeavored, in making selections from those monuments of the language that have been given to the world, to present such as would interest both the antiquarian and the philologist, and at the same time throw light upon the character and institutions of our ancestors. For both purposes, and with both aims, we only regret that we have been so much restricted in compass.

The sources from which the Anglo-Saxon portion of these volumes has been drawn will be found mentioned, each in its proper place, among the Notes. But few liberties have been taken with the text as received from MSS., unless there was strong evidence of error proceeding from carelessness in early transcriptions, as well as from non-acquaintance with the language on the part of transcribers themselves. In some cases, criticism has been used with an unsparing hand. The propriety of carrying it so far in the present stage of Anglo-Saxon study, as to decide upon the most analogical forms of words, and adopt only those, was doubted.

It is well known that either the Anglo-Saxon writers were averse to a uniform orthography, or that later transcribers exercised their ingenuity in expressing the same word in every form in which they had seen it appear in the productions of different dialects, or rather variations of the common tongue, from the want of a common standard. Such being the case, without deciding upon the claims of either theory, we have considered ourselves at liberty to reject all uncouth forms, substituting the more usual ones in their place; and also adopting in some instances the most frequently recurring mode of writing a word in any particular text. As it is, sufficient diversity will appear, to satisfy the most antiquarian taste. In like manner, finding a general principle to obtain in the grammar of the language, and that, one of correct speech, we have not hesitated to amend whatever was contrary to that principle; carefully respecting, however, all the older forms and constructions, and whatever seemed to be consonant to the genius of the tongue in its various stages, as well as to the analogy of kindred, if not coeval, branches of the same family.

As regards the accentuation of the language, close study and thorough analogical investigation have been brought to bear upon it, and in arriving at his conclusions, the author, as will be perceived, has paid due attention to the claims of the Lower German, Friesic, Dutch, Icelandic, and English, without neglecting those of other divisions of the Teutonic family. The reasons for such conclusions will generally appear from the Glossary, in which all doubtful cases will be found noted.

In the preliminary Essay a cursory ethnographical review has been taken of the ancient and modern nations of Europe, drawn out upon philological principles, which, it is trusted, will not be unacceptable to the student, while some of the facts that it sets forth will have a tendency to correct many erroneous opinions imbibed from our common histories and other works. The difficulty has been in giving an epitome of what is a subject for volumes. Some slight changes have been ventured upon in the orthography of a few proper names for the sake of derivation, and to exhibit analogies. Philology, indeed, requires that such amendments should become general. It is absurd that either ancient, or other forms should be allowed in our language, as modified by their passage through a second, and, in many instances, also through a third tongue.

The specimen of Norman-French introduced from the Laws of William the Conqueror, as an appendix to the text, will be sufficient to exemplify that language, which coming in collision with the Anglo-Saxon, was eventually obliged to yield to its stronger adversary, but not without leaving traces of its inroad in the subsequent speech of Great Britain.

The copious Glossary designed for these volumes, in addition to its particular object, the elucidation of the Anglo-Saxon tongue, will afford a good point of view for the philologist in the comparative study of the Indo-Germanic languages, at the same time that it throws light upon the history of others. The original intention of uniting it with them could not be carried out, on account of the unexpected size of both works.

St. James, Santee, S. C.
April 1, 1848.

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INTRODUCTORY ETHNOLOGICAL ESSAY.

§ 1. The history of a people and the history of the language of that people, bear a close relation to each other. A nation appears as a rude tribe, subsisting by means of the chase, and waging war upon neighboring territories. In that stage of society its dialect is simple, meager, and from the absence of written compositions, extremely liable to change. Rendered more potent by extension of sway, and the consequent increase of population, its wants become more numerous, and are supplied with greater difficulty, thus giving rise to new and varied pursuits and occupations. Change of circumstances originating change of ideas, and requiring other sets of terms in addition to those already existing, along with enlarged modes of expression, the powers of the language are augmented, and its scope more widely extended. Alphabetical characters are now either invented, or borrowed; words before only sensible to the ear are made visible to the eye; in a word, the same dialect heretofore unstable and wavering, becomes at last, in a certain measure, fixed. The march of the nation being still onward, civilly, mentally, and morally, the arts and sciences advancing from infancy to maturity; to the simple bard have succeeded the poet, the historian, the philosopher, the orator, and the grammarian, with all the paraphernalia of speech which these adopt and employ. And should the nation at any time change its geographical position or limits, and incorporate other peoples with itself, as it necessarily must do in so changing, the influence which the languages

of the incorporated will exert upon its own, cannot be slight or unimportant, powerful as such influence is found to be even in unions formed for commercial purposes. Thus a little rill issuing from its mountain-home, flows along irregularly in a channel which widens as it goes, and in its course receives tributary after tributary, until it swells into a majestic river, the medium of innumerable blessings to mankind.

§ 2. These remarks are intended to apply in a special manner to the history of the Teutonic, or Germanic[1] race

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[1] *Teutonic*, the general appellative for both the Germanic and Scandinavian people, comes from the Teutoni or Teutones, one of their most ancient and powerful confederations, and these drew their name from Tuisco, Thiusco, Tuisto, or Teut the founder of the race, worshipped after his death as a god. Upon the establishment of the Holy Roman, or German Empire under Charlemagne, the term as applied to the Germani Proper, appears in the form of Theodisc, Theudisc, Theotisc, Diotisc, Diutisc, since become either provincially or otherwise, Dutsch, Dietsch, Teutsch, and Deutsch. *Germanic*, from Germani, an appellation equally extensive as adopted by the Romans, but afterwards more limited, is comparatively of later origin. "Celebrant," observes Tacitus, in speaking of the ancient Germans, "carminibus antiquis *Tuistonem* deum terra editum, et filium Mannum, originem gentis, conditoresque. Deo ortos, Marsos, Gambrivios, Suevos, Vandalios, affirmant; eaque vera et antiqua nomina. Ceterum *Germaniae vocabulum recens et nuper additum*, quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, nunc *Germani* vocati sunt." And Caesar says of different tribes enumerated by him, "qui uno nomine *Germani* appellantur." *Germani* is probably derived from the *Old German*, "gér," *a spear*, and "mann," *a man*, signifying *Spearmen*, and appears in the analogical form *Germanen* in an inscription, which connected with the *Fastis Capitolinis*, dates as far back as B. C. 223, and commemorates a victory gained in the same year by the Roman consul Marcellus over the Gauls and that people acting as confederates. But the name of the country, though considered by Tacitus as a "vocabulum recens et nuper additum," may possibly be referred back to a very remote age. Mirchond the Persian poet, according to Von Hammer, says, "Khorasan is the name of that country in which were assembled the learned and wise, and which, in olden times, was called *Dshermania*." As regards the initial orthography in this word,

and speech in general, and to that of the Anglo-Saxon people and dialect in particular.

§ 3. On the borders of northern India, adjoining the beautiful vale of the modern Kashmeer, dwelt in early times, the nation of the SACAE, or SAKAI.[1]

§ 4. The relationship between the SKYTHIC,[2] (SCYTHIC,) TEUTONIC, GERMANIC, or GOTHIC[3] tribes and the inhabitants of ancient India, is proved by the striking affinity which the Moeso-Gothic, the oldest Germanic dialect that has come down to us, bears to the Samkrit.[4] "When I read the Gothic of Ulphila's version

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we may observe that the ancient Gedrosia, lying upon the Mare Erythraeum, or Sea of Arabia, was so termed from the Persian "dshiaa-duruscht," *stormy, tempestuous.*

Upon the whole, the appellatives *Teutonic* and *Germanic* might be regarded as expressing, the one the *sacred*, the other the *civil* name of the race.

[1] Whether the Sikhs, who of late so bravely contested the British arms in the Punjaub, are descendants of the Sakai, we submit it to the antiquary and historian to determine. The similarity of the name, as well as the position of that people, would seem to favor the opinion.

[2] For the origin of this appellative, see § 6, note 2.

[3] We have used these four epithets with the same designation, for reasons which will appear in the sequel. Ethnologically and properly speaking, *Skythic* belongs to the race only while in Asia, and upon its entrance into Europe; after that, *Teutonic* becomes the general appellative. *Germanic*, as we have already said, § 2, note 1, is less extensive in its application, and *Gothic* is limited to a comparatively small number of tribes. For the origin of the last term, see § 37, note 1.

[4] We have ventured to substitute the form *Samkrit*, for the common one of *Sanscrit*. Some—and among them the learned Prof. Hamaker of Leyden—would derive the term from the Greek σύγ-κριτος, *joined together, united so as to form a whole;* but why resort to a foreign language for the elements of a term, when the vernacular contains them? and why not give the Samkrit the distinction of naming itself? *Sanscrit* is evidently a corruption, and should be abandoned along with the unphilological and absurd opinion, which would make the early and noble form of human speech that it pretends to designate, a mere artificial medley from the Greek, the devisement of the Brahmins of India for secret purposes!

of the Scriptures," says Prof. Bopp, the learned Samkrit scholar, "I scarcely know whether I am reading Sanscrit or German."

§ 5. At a later period we find a part of Armenia called Sakasina, and inhabited by the Sakasini, or Sacassani, who in their migrations had successively possessed themselves of Bactriana, Parthia, Hyrcania, and the southern shores of the Caspian.[1] That country is now "the beautiful province of Karabaugh," lying between the Arras and Kur, the

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Samkrit, derived from "sam," *altogether*, and "krita," *done*, in the same, and implying what is complete or harmonious in all its parts, is the language that was spoken in ancient India by the literati and the higher classes of society in general. Coëval and conterminous with it, we find the *Prakrit*, conveying the idea of what is spontaneous, and, therefore, of irregularity, the language of the lower orders, and of course less cultivated, and divided into numerous dialects according to different localites. From these two forms of a common speech proceeded, in more modern times, the *Bengali*, which has preserved the most originality, and which is used principally in the province of Bengal; the *Hindoostani*, made by admixture of the Arabic and Persic with Samkrit and Prakrit ingredients, and spoken generally by the Mohammedan population of the country; the *Mahratta* in the north, and on the west coast; the *Malabar* in the south, with the *Telinga* and *Tamul*, and these also in the island of Ceylon, along with the *Cingalese;* the *Maldivian* in the Maldive Isles, and other less-defined idioms, among which must be reckoned the *Zingani*, even now more or less employed by the Zingani, or Gipsies of Europe, who appear to have been originally expelled from India. From the improvement of the Prakrit in the southern parts of the peninsular, was produced, in more remote ages, the *Pali*, since the sacred language of the Buddhists. The Samkrit, for regularity of structure, expressiveness, and beauty in general, is unsurpassed by any speech of either ancient or modern times, while the intimate relation which it bears to the Teutonic family, recommends it in a peculiar manner to our attention.

[1] Von Hammer styles the whole Teutonic or Germanic stock, *Bactro-Median*, and considers it as having originated in the highlands of Aria, a latitude which, according to the Hebrew and Arabian traditions, nearly corresponds to that of the original seat of the human family, if indeed one, and descended of two common parents.

ancient Araxes and Kyrus, on the northern confines of Persia.

§ 6. These Sacasani, as the word is spelt by Pliny, who no doubt was unacquainted with the derivation of the name, were no other than Sakai-suna, or *Sons of the Sakai*, afterwards abbreviated into Saksun, or Saxon.[1] Ptolemy makes mention of Saxones in Armenia as sprung from the Sakai, and Stephanus places Saxoi upon the Euxine. So famous had the Sakai rendered themselves, that the Persians applied the name to all the Skythic tribes and their confederates.[2]

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[1] Mr. Turner observes upon this subject: "If the Sakai, who reached Armenia, were called Sacasani, they may have traversed Europe with the same appellation; which being pronounced by the Romans from them, and then reduced to writing from their pronunciation, may have been spelt with the "x" instead of the "ks," and thus Saxones would not be a greater variation from Sacasani or Saksuna, than we find between French, François, Franci, and their Greek name Φραγγοι: or between Spain, Espagne, and Hispania"—*Hist. of the Anglo-Saxons*, vol. i., B. I. Chap. I.

[2] The appellation Σκύθαι, whence Skythians, is said to have originated with the Greeks who dwelt upon the shores of the Euxine. Herodotus asserts that the Σκύθαι called themselves Σκολότοι. In the Persian Schah-nameh, or *Book of Kings*, the same people are styled *Saukalib*, or *Sauklib*. Now it is evident that all these words contain the root of Sacae, or Sakai, whatever may be considered the origin of the name, whether or not we derive it from a word related to the Anglo-Saxon "seax," *a sword*, perhaps originally "sak-s," or "sak," thus making Saka-lib, *the Sword-lips*, or in the highly figurative language of the East, *the Sword-edges*. And the opinion is corroborated by the fact, that a Persian festival in honor of a victory gained over the Saukalib, was termed by the Greeks τὰ Σάκαια, *the Sakaia*.

The vast region in Asia, occupied more or less and at different times by the Skythic tribes, was originally divided into Scythia extra Imaum, or *Skythia without the Imaus*, and Scythia intra Imaum, or *Skythia within the Imaus*. Afterwards, when the most of these tribes had spread themselves into Europe, followed by another race of people that poured down upon them from the steppes of the north, *Skythia within*, or *to the west of the Imaus*, became Asiatic Sarmatia.

From the wide extent of the name, therefore, the claim made by

§ 7. The affinities existing between the Persic, and especially between the Zend, Pehlvi, and Parsi, the successive languages of ancient and more modern Persia,[1] and the various Teutonic dia-

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some ancient writers for a vast Skythian empire, either of longer or of shorter duration, is not altogether unfounded; and with nomadic offsets from that empire, might be identified the race which invaded Egypt, B. C. 2082, and which established the dynasty of the Hyksos, or *Shepherd-kings*, whose tyranny was afterwards remembered with so much horror by the Egyptians, that they were accustomed to sacrifice every *sandy-haired* and *blue-eyed* stranger who happened to be thrown on their coasts—sand-colored hair and blue eyes, with the concomitant fair complexion, having been the distinguishing features of the race of people to which the Hyksos belonged, and in a great measure peculiar to the Skythians.

With the descendants of the Sakai already mentioned, might be identified the *Asiones*, who gave name to Asia, and who survived as a tribe in Lydia until the times of the later geographers of antiquity; and we are supported in our supposition by the now generally admitted existence of an ancient Skythic empire, and its extension over Asia Minor for the space of fifteen hundred years, or longer, as well as by the fact that the appellation Asiones is but dialectic, "asi," the first part of the compound, having in Samkrit the same meaning as "seax," "sak-s," or "sak," and perhaps, being only a softer form of the same word; while the second part might well be supposed to contain the "sûnus," plural "sûnavas," of the same language, or the like. Hence, probably, according to the Icelandic Sagas, the Æsir, or *Asiatics*, plural of Ás, *an Asiatic*, that Odin led from the East to the north of Europe; from Ás-gard, or *the country of the Asae*, or *Asas*, to Scandinavia; and likewise the identity of the Asiatic Sassones, Saxones, and Axones.

The empire, or predominance in question, we would denominate *Skythico-Asionic*, the two members of the compound denoting the two divisions of the same, the northern and southern, both of which would seem afterwards to have extended themselves by offsets, the one into northern and the other into southern Europe.

[1] *Persic*, the language of modern Persia, has been formed since the Mohammedan conquest of that country, by the intermingling of Arabic with the *Parsi*, which, at first but a dialect, rose, about the commencement of the Christian era, to be the national idiom. The *Pehlvi*, which gave place to the *Parsi*, was produced from the more

lects,[1] show either a national intercourse of some duration, or an identity of origin. They are so numerous, Sharon Turner asserts, "as to confirm the deduction of the progenitors of our ancestors from the regions of ancient Asia;"[2] and another writer observes, "The language of Persia is peculiarly interesting to us, for the remarkable affinities which are found in it to our own and other languages of the great Teutonic family." Affinities of the kind are likewise shared by them to some extent with the Armenian.[3]

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original Zend, by union with the Median, Parthian, and other dialects intermixed with Chaldee, the result of conquest. To these dialects might also be referred, making due allowance for foreign ingredients, the *Belootchi* and *Afghan*, spoken within the limits of the Dhoorannee Empire, the *Koord* among the mountains of Persia, and other rude tongues of tribes nearly allied to the peoples speaking the various idioms here mentioned. No language in modern Asia has received so high a polish as the *Persic*. The Zend and Samkrit were strictly cognate.

[1] Of the very few words given as Skythian by Herodotus, but one or two can lay claim to any affinity of the kind. The Arimaspi having been fabulously reported as provided with only one eye, he deduces the name from "arima" *one*, and "spou" *an eye*, as Skythic terms; but such a derivation is evidently mere conjecture. That people, even if it could be established that they were of Skythic origin, probably took their name from the river Arimaspias upon which they dwelt; and "Arimaspias" is undoubtedly Zend in its elements, the latter part of the word being related to "afs," *a river* or *stream*, while the former, which is the same as *Ariene* and *Ariema*, from whence came the more modern *Iran* and *Irman*, expresses the name of a country, the ancient Aria, once, it is said, comprising Sogdiana, Bactria, Media, and Persia, but afterwards more restricted, and now represented in a great measure by the province of Khorasan. It may not be amiss to observe, however, that as "asp" in Zend signifies *a war-horse*, Arimaspi might denote *War-horses of Arim*, *Iran*, or *Aria*, an appellation suitable to that people, who were said to be at continual war with griffins, the guardians of gold found near the parts where they inhabited.

[2] If this opinion is correct, an opinion which is supported by historical facts, though dim, but especially by philology, the occupation of the East by the British arms, and by British enterprise, will eventually be like the return of the stream to its source in fertilizing showers.

[3] Ancient Armenian was probably very nearly related to the Samkrit

§ 8. The SKYTHIC or TEUTONIC tribes made their first appearance upon the borders of Europe, according to Strabo, taking Homer for his authority, in the eighth century before the Christian era, and according to Herodotus, in the seventh. Both authors are in the main correct. On the south of the Araxes, where they appear to have been in the days of the Grecian bard, they had increased in numbers, and consolidated their power to such a degree, as to be able to make successful inroads upon the Kimmerians,[1] whose rear at that time occupied the country about the Caucasus. Some of these, during the contest which broke their power to the east of the Tyras, having turned aside into Asia Minor, in order to escape from their Skythic enemies, the latter pursued them, but missing the objects of their pursuit, they encountered Cyaxares, king of Media, whom they overthrew in a pitched battle, and extending their successes towards Egypt,[2] governed all Upper Asia for the space of twenty-eight years, when they were expelled from those parts by the Medes under the same king.[3]

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and Zend. The modern language bears evidence of having received abundant infusions from the Syriac, Chaldee, Hebrew, and Arabic.

[1] We have adopted, along with some others, the letter K instead of C, in writing appellatives of this kind, as the former expresses the true Latin pronunciation of the letter. An unphilological distinction of ethnical terms is thus avoided, and real analogies more plainly perceived.

It may not be amiss to state in this place, that the Welsh give the same Latin force to their C. Cymri, the name of their race, they therefore pronounce *Kumri*, *y* also having with them the open sound of the English *u*, or rather that of *eu* in French. See *Glossary*, *Introduction*, § xvii. 1.

[2] It was during this invasion and conquest of Western Asia by the Skythians, that the city of Beth-shean in the half-tribe of Manasseh, acquired the name of Skythopolis; in the Septuagint version of the Jewish Scriptures, ἡ Σκύθων πόλις; Judges 1: 27. This fact helps to show the extent of the conquest.

[3] The eclipse of the sun that arrested the battle on the banks of the

Meanwhile they had rapidly pushed forward their settlements to the Euxine, the Palus Maeotis, and the Tanais, and across the Bosphorus into Thrace.[1] In the reign of Darius, king of Persia,[2] their colonies in Europe were so numerous and flourishing, as to tempt the ambition of that monarch; but all his efforts to subdue them were fruitless. In the time of Herodotus,[3] they occupied the banks of the Borysthenes, or Dnieper, and of the Danube, with the most of the intermediate region, still tending westward, and also bending their course towards the north in the direction of the Baltic, while their southern ramification had spread itself over a considerable part of Thrace. In the days of Caesar, they stretched from the Alps, and even from beyond them,

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Hylas, between Cyaxares and Alyattes, king of Lydia, and led to the termination of the war which those two monarchs had been waging with various success for five years, took place, as calculated back by Dr. Hales, on the 18th of May, B. C. 603. As the war was immediately consequent upon the expulsion of the Skythians from Media, and grew out of an incident connected with it, the date of that event, as well as of the invasion, can be easily determined.

[1] We have made no mention of the total defeat of the Persians under Cyrus the Great by the Massagetae, and the violent death of the monarch himself by the hand of the enemy, B. C. 530, as we consider neither that people, nor the Arimaspi, as belonging to the Skythic stock, though they are classed as such by Diodorus, and other ancient authors. It appears to have been an inroad of the Massagetae and their confederates upon the Skythians, which, in the preceding century, precipitated the latter upon the Kimmerians. This combines with other things to render it probable that they were a branch of the Sarmatian, or Slavonic family of nations. In the time of Herodotus, Sauromatae had reached the Tanais, or Don. To the Sarmatian family must also be referred the powerful nation of the Roxolani, or Rhoxalani, occupying, in the days of Strabo, the extensive plains upon the Upper Tanais and Borysthenes, and the well-established ancestors of the Russians. See, further, § 83.

[2] Between B. C. 521 and 485.

[3] About B. C. 450.

to the shores of Scandinavia,[1] with the exception of the Kimbric peninsula,[2] which had not yet been wholly subdued, but which was gradually receiving a Teutonic population; at the same time, some of their tribes had established themselves on the western bank of the Rhine, and Ariovistus,[3] at the head of another large body of colonists from the Danube, was endeavoring to effect a settlement in the very heart of Gaul.[4] From this period, the advance of the race westward was checked by the Roman arms, but only to divert its course, and in a riper age give it a direction, in one of its principal branches, fraught with the highest consequences to the human family. The wave, too, which was flowing towards the south, having become arrested and restrained within narrower bounds, began to accumulate a force that was destined at a future day to burst forth, and sweep the very name of Roman Empire from the subsequent history of the world.[5]

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[1] The origin of the ancient *Scandinavia*, and of the "*Scandiae Insulae*" of Ptolemy, may be found in the name *Scania*, now *Skåne*, applied to a province in the southern part of Sweden. It was one of the richest districts of the peninsula, and separated from Gothland by deep forests and rugged mountains.

[2] Now the peninsula of Jutland.

[3] The universal habit of the Romans in Latinizing all foreign names, and the little regard paid by them to their derivation in making such changes, are well known to every scholar. Hence we have Ariovistus, probably, for Heerfürst, from the Teutonic "heer," *an army*, or *host*, and "fürst," *a prince*, or *leader;* Arminius, for Heermann, now Hermann, signifying *a general, a leader*, i. e. literally and emphatically, *the man of the host*, from "heer," and "mann," *a man*.

[4] About B. C. 60.

[5] The philosophical and deeply-penetrative mind of Tacitus seems to have anticipated the greatest danger to the Empire on the side of Germany, and at a time when the most of the known world had submitted to the Roman arms. His apprehensions, which were in some measure prognostic, may be gathered from what follows: "Sexcentesimum et quadragesimum annum urbs nostra agebat," says he, "cum

§ 9. Before proceeding any further, it will not be amiss to notice the ethnical state of Europe prior to the period of which we have been treating.

§ 10. Europe, previously to the irruption of the Teutonic tribes, appears to have been inhabited by several distinct races of people. Commencing in the north and northeast we have—

I. The Finnish.

§ 11. The *Finnish.* It is not known with certainty at what period the Finnish race first entered Europe, but judging from the position of some of the tribes of that family, their immigration must have taken place in very remote times. Their earliest station of which we have any knowledge, and from whence many of them were gradually pushed forward by the encroachments of the Sarmatians, or Slavons, and perhaps antecedently by the Skythians, and even by the Kimmerians, was east of the Ural Mountains, stretching northward from the Caucasus into Siberia.

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primum Cimbrorum audita sunt arma, Caecilio Metello ac Papirio Carbone coss. Ex quo si ad alterum Imperatoris Traiani Consulatum computemus, ducenti ferme et decem anni conliguntur. Tamdiu Germania vincitur. Medio tam longi aevi spatio, multa invicem damna: non Samnis, non Poeni, non Hispaniae Galliaeve, ne Parthi quidem saepius admonuere: quippe regno Arsacis acrior est Germanorum libertas. Quid enim aliud nobis, quam caedem Crassi, amisso et ipso Pacoro, infra Ventidium deiectus Oriens obiecerit? At Germani Carbone et Cassio et Scauro Aurelio et Servilio Caepione, Cn. quoque Manlio fusis, vel captis, quinque simul Consulares exercitus Populo Romano, Varum, tresque cum eo legiones, etiam Caesari abstulerunt: nec inpune C. Marius in Italia, D. Julius in Gallia, Drusus ac Nero et Germanicus in suis eos sedibus perculerunt. Mox ingentes C. Caesaris minae in ludibrium versae. Inde otium, donec occasione discordiae nostrae et civilium armorum, expugnatis legionum hibernis, etiam Gallias adfectavere: ac rursus pulsi inde, proximis temporibus triumphati magis quam victi sunt."—*De Germania, Cap. XXXVII.*

Of these tribes the most noted, on account of their abode, are the Laplanders, unless we class with them in that respect the inhabitants of Siberia itself; while the Finns, who have had the distinction of naming the race, possess the most historical celebrity, though that is but little. Upon the decline of the Roman empire, however, the Huns, who are said to have belonged to this stock, having subdued the Alani, at that time the most eastern branch of the Skythic family, and invaded Europe, rendered themselves formidable to the late conquerors of the world, by a temporary union with the Goths. After the dissolution of that confederacy, a large portion of them settled in what is now called Hungary, the rest retiring into the wilds of Sarmatia.

§ 12. The identity of the origin of these tribes is proved from the fact, that the *Finnic*, *Laplandic*, *Hungarian* or *Magyarian*, *Siberian*, *Ostiakian*, *Twastian*, and *Carelian*, are kindred dialects, derivable from one common source, and that, probably *Tartar*. The words which they have in common with the Germanic and Slavonic families of languages, appear to have been borrowed from them, while there exist but few if any affinities that would indicate relationship. The language or principal dialect of the Hungarians, like themselves, is a mixture, compounded of Finnic, Slavonic, German, and Turkish.

II. The Keltico-Kimmerian.

§ 13. The *Keltico-Kimmerian*. This race, which overspread a large portion of Europe, was divided into two great branches—the *Kimmerians*[1] and the *Kelts*.[2] The

[1] The Kimmerii, Kimbri, Kymri, or, as the words are commonly written, Cimmerii, Cimbri, Cymri, the Kimmerians, or Cimmerians, are regarded by some as the descendants of Gómer the eldest son of Japhet. But a Hebrew name cannot be assumed as a basis in ethnology out of the Phenician family!

[2] The Keltae, Keltici, or Celtae, Celtici, Κελταὶ, Γαλάται, Galli, Galatae, the Kelts or Celts, Gauls, Gaëls, Galatians, may all be considered one and the same people under different branches and relations.

former in their migrations moved towards the German Ocean, while the latter advanced along the central and more southern parts of the continent. It is not to be inferred, however, that they confined themselves to particular latitudes, since it appears that they became more or less mingled with each other by tribes in making their settlements. Thus we find Kimmerians, or Kimbri,[1] established along with the Kelts, or Galli in Gaul, and these under the name of Gaëls, in North Britain. Some of the ancient geographers, indeed, in dividing the known world, gave the name of *Keltica* to the whole of the west; but as they often confounded the Kimbri with the Keltae, it only serves to show how widely both people had extended themselves.

§ 14. The progress of the Kimmerians from the time when they abandoned the confines of Asia, is a subject both of history and of tradition, although it cannot be ascertained with certainty at what period the tribes which went under that generic appellation first entered Europe. Homer assigns some of them a position, probably in his own day, corresponding to the northern and western shores of the Euxine, in a region of "mists and clouds," and near the entrance to "Hades," the abode of the dead.[1] In the succeeding century, we perceive those occupying the Kim-

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It may be as well to observe that the Greeks termed the Roman Gullia, *Galatia*, from the Keltic name Galltachd, or Gaëltachd, *the land* or *country of the Gauls*, or *Gaëls*, and sometimes, to distinguish it from the kingdom of Galatia founded at a later day by the same people in Phrygia, Keltikê, and Kelto-Galatia. The origin of all these terms is found in the word "ceilt," or "ceiltach," signifying *the inhabitant of a forest;* and Galltachd, or Gaëltachd itself, would therefore denote *the Forest Country*, "ceil," "gaël," "gall," meaning *a forest.*

[1] The *b* became inserted in the name of this people in the age preceding that of Caesar, and by the Romans.

[1] *Od.* λ., *v.* 13–20. Compare also Strabo, *Geog. Lib. I.*, and Dionysius,—ἡ Περιήγησις.

merian Chersonesus, to which they had given the name,[2] and the neighboring Caucasian districts, attacked in their settlements by the Skythic or Teutonic hordes, as we have already intimated, and retiring, one division under Lygdamis into Asia Minor, the maritime parts of which they overran and held for many years;[3] the rest, constituting the main body, into the vast territories beyond the Tyras, from whence they eventually penetrated into the Kimbric Peninsula on the Baltic,[4] and passed, some of them at least, either directly or along the coast of Gaul, into South Britain. At a later period[5] a large body of them wandered from the Kimbric Chersonesus, and encountering the Romans in Noricum and Illyria, defeated them in several engagements; afterwards being joined by some of the Teutones, who seem to have kept close upon them,[6] they

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[2] Called also the Taurica Chersonesus, or Tauric Peninsula, from the Keltic, or Kymric "tyr," "tor," or "taur," *elevated, high*, and also *a mountain, a high rock*. That country is now the Crimea, or Crim Tartary, and preserves in its name the memory of its ancient occupants.

[3] Lygdamis having overrun Lydia and Ionia, and burnt Sardis, afterwards died in Cilicia. His followers were subsequently expelled from Asia Minor by the father of Croesus.

[4] If the Aestii, or Oestii, who dwelt upon the Baltic, in what is now Samogitia, Courland, and Livonia, were Kimbri, they must have been so called by the Germani from their position towards *the east*, and to distinguish them from those of the Peninsula. That they did belong to the Kimmerian stock, is evident from what Tacitus says of them, that they spoke a language or dialect which was "Britannicae proprior."

[5] Long before this time, between B. C. 587 and 521, a large body of the Kimbri is said to have invaded Italy through the passes of the Pennine Alps. Whether these were a part of the "second race of the Cymri" of the Welsh Triadds, we are unable to say, but it is not unlikely.

[6] Sismondi regards this invasion as properly a Teutonic one, and intimates that the Teutones forced the conquered Kimbri to unite with them in making it. To our mind it appears that the Kimbri were forced upon Gaul and Italy, by the inroad of the Teutones upon

entered the southern districts of Gaul, which they ravaged, carrying desolation beyond the Pyrenees, and finally, having poured down upon Italy with such an accumulated force as to throw Rome into consternation, they were met and totally overthrown by the consul Marius.[7] From that time their power was completely broken, and their name only heard of, as the scattered remnants of a once formidable people. Many of the communities, however, which they had established during their long series of wanderings, commencing with the first arrival of the united race in Europe, continued to flourish until they were absorbed by the ever-growing power of Rome. Such were those of the Belgae,[8]

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themselves. The league between the two peoples may have been subsequent, and at last dissolved. To the Roman, however, the war was one, and the "*Cimbricum* bellum," probably because the Kimbri had the advance in the movement, and became first known, although the great body of the invaders belonged to the Teutonic stock.

There are some who think the Kimbri were no other than Teutonic "Kämpfer," or *warriors;* but not only were Kymri generally thus termed in later times by the Romans, as, e. g., the "Cumbri" of Britain, but what is most conclusive evidence, the names of the Kimbric leaders in the war of which we have been speaking, as handed down to us, belong to the Keltico-Kymric idiom.

On another and an earlier occasion, as already noticed, we find "*Germanen*" united with *Galli* against the Romans. This fact tends further to show that leagues to effect some particular purpose were not unfrequent between members of the two races.

[7] Marius had two engagements with the enemy in two successive years. In B. C. 102, he defeated the Teutones, who had leagued with themselves the Ambrones, at Aquae Sextiae, and in the following season, the Kimbri. The battle with the latter was fought at the river Athesis, or Etsch, and the victory should be ascribed rather to Catulus and his lieutenant Sylla, than to Marius.

[8] That the Belgae were a Kimbric confederacy is evident from the following considerations: 1. Neither Caesar nor Tacitus has remarked any difference between the language spoken by settlers from this people in South Britain, and that of the Britons themselves, while the names of individuals, as well as others among both, belong to the same

including the Armorici, or Aremorici,[9] the Britanni[10] of Britain, and others of less note.

§ 15. The entrance of the Kelts into Europe probably took place at a period coinciding with the migration of the "first race of the Cymri," and prior to B. C. 1600, since it was about this time, if not much earlier, that they came in contact with the Iberian[1] stock in the southwestern part of the continent. Under the name of Umbri,[2] the chief

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idiom; 2. Their position to the east of the Galli, or Gauls, and in advance of the Germani, or Germans; 3. Pliny speaks of Kimbric communities within the bounds of what constituted the Belgic union; 4. The readiness with which the Belgae formed an alliance with the Kimbri, when the latter in league with the Teutones invaded Italy; 5. The facilities which the Belgae, or Volcae Tectosages, a Belgic colony, afforded the same people when they wished to attack the province of Narbonne, while the Gallic states refused any terms with them for the purpose; 6. The term "Walen," or *foreigners*, which we find subsequently applied to their descendants. The name Belgae is thought to have its root in the Kymric "belgiaidd," signifying *warlike* See further the following note, and § 50, note 1.

[9] The Armorici, or more properly, Aremorici, derived their name from the Kymric words "ar-e-mor, *or* moir," *upon-the-sea*. They were the *Paroceanite*, or *Maritime Belgae* of the Greeks, and extended from the mouth of the Seine to that of the Loire. The Gallia Belgica of Caesar, was bounded on the south by the Seine and the Marne.

[10] The Aremorici, restricted to what was afterwards the province of Bretagne, or Brittany, were also called *Britanni*. They are now the *Bas Bretons*. See further § 17, and note 7 to the same, from whence it would appear that the continental Britanni were the more ancient, and the source of the islanders so termed.

[1] See III. § 18.

[2] The names Umbri, Ombri, Ombrici, which were applied to this people by the Greeks and Romans, are supposed to have been derived from the Keltic "ambra," signifying *valiant, noble*. The Ambrones settled about the Maritime Alps, and the Insubres, i. e. Is-Ombres, or *Low-Umbrians*, whom we find dwelling among the Helvetian tribes, were those Umbri who were expelled from Italy during the Etrurian invasion and conquest.

confederacy of the Veteres Galli, or *Old Gauls*, of the Romans, they also settled in the north of Italy, first expelling the Sicani,[3] who had spread themselves in that direction in retiring before the Ligures, or Ligyes, both of Iberian lineage, and later, the Siculi, an Ausonian or Oscan people settled about the Po. During the long interval which elapsed between these events, and the rise and increase of the Roman polity, their settlements, especially in Gaul, had become so flourishing and their power so widely extended, as to render them a terror to all whom they had not yet subdued and incorporated with themselves. In B. C. 587, either from excess of population, or from some political causes, a large number of those in Gaul resolved upon leaving their homes and seeking new settlements.[4] Accordingly, two

[3] The Sicani, expelled from Italy as they had previously been from Spain, took refuge in the island of Sicily, having probably first passed, some of them at least, into Sardinia. Such is the testimony of Thucydides, Ephorus, Philistus, Strabo, and others. When that migration took place, we do not precisely know; but as the Cyclopean monuments in those islands, the work of the Pelasgi who succeeded upon the Sicani, are supposed to date as far back as B. C. 1500, it must have been in very early times. The Siculi who followed in the track of the first settlers, and from whom Sicily took its present name, occupied, for a long period, distinct localities, but finally became blended with the Sicani, forming with them one people. To these early colonists in Sicily were added, in after ages, Cretans, Trojans, Phenicians, Greeks, Carthaginians, Romans, Vandals, and lastly Normans, through whom the island, under Roger the First in A. D. 1102, became united with the kingdom of Naples, constituting along with it the kingdom of the Two Sicilies.

Sardinia received accessions to its first settlers from the same sources as Sicily, with the exception perhaps of Siculi to any extent, and Cretans, and with the addition of colonists from Corsica,—the primitive inhabitants of which are acknowledged by all ancient writers that have noticed the subject, to have been of Ligurian lineage,—and even from Lybia. Sardinia now forms a part of the kingdom of that name, while Corsica has become a department of the French government.

[4] As it was only a few years before this, as we have seen, § 14, that

expeditions set forth, the one under Sigovesus, which seized upon Pannonia and Illyricum, from whence Gallic, or Keltic communities were pushed forward to the frontiers of Epirus, Macedonia, and Thrace; and the other under Bellovesus, which crossing the Alps into Italy, fell upon the Etrurians, or Tuscans, who long before had dispossessed the Umbrians of a part of their territories. To this last-mentioned expedition succeeded band after band of new-comers for the space of sixty-six years, until a second conquest of what subsequently constituted the province of Gallia Cisalpina of the Romans, was entirely effected. Nearly two hundred years from the date of these occurrences, fresh hordes of the same people under Brennus[5] penetrated further into Italy, signally defeated the Roman arms on the banks of the Allia, burnt the city of Rome itself, and were prevented from consummating the ruin of the republic only by the seasonable arrival of the banished Camillus to the rescue of his country. In B. C. 280, others of them burst forth from Illyria,[6] and after having overrun Epirus, Mace-

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the great Kimmerian migration started from the shores of the Euxine, it is not unlikely that the foremost tribes in that movement had reached Gaul, carrying disturbance into the whole population. The inroad of one people upon another in early times, unless immediately arrested by superiority of arms, would always convey a shock to the mass of the latter, and lead to the invasion of adjoining, or even of distant states, by offsets from the same. A similar condition of things, modified by the age, however, would be produced in this country, were band after band of armed settlers from the Atlantic coast to pour down the western slope of the Alleganies, forcing the rightful occupants of the soil with whom they came in contact, to abandon their habitations and seek new abodes. The effects would be felt at once beyond the Mississippi.

[5] The Latinized Keltic "brenn," or "brenin," *a king*, easily mistaken by the Roman for a proper name. We also find a *Brennus* at the head of the Gallic, or Keltic invasion of Greece.

[6] These were the descendants of the colonists led forth by Sigovesus, as mentioned above.

donia, and Thessaly, proceeded to the conquest of all Greece; but becoming terror-stricken and dispersed at Delphi, the major part, it would seem, retraced their steps, laden with the spoil which they had taken. At a still later period, we find them subjugating some of the most powerful monarchs of the East, besieging Carthage, menacing Memphis, and finally establishing the kingdom of Gallo-Grecia, or Galatia in Asia Minor, one of the last to hold out against the overwhelming power of Rome. Their occupation of the Spanish peninsula, in its most fertile districts, must have been immediately consequent upon their first entrance into Gaul, from which country they also passed into Britain,[7] and Ireland,[8] and the smaller islands of the west coast of Europe.

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[7] Britain would seem to have been occupied throughout its extent by Gallic or Keltic colonists from the opposite coasts, by the Lloegrwys from Gwasgwyn, or Gascony, the Brython from Llydaw, or Bretagne, and others, all of whom the Welsh Triadds denominate "the first race of the Cymri." Upon the invasion of the Proper Kymric branch, these early occupants were forced into the northern part of the island, where they afterwards become known to us as Scoti, or Scots, Fficti, or Picts, from the Keltic "pictich," *a robber*, Celyddon, or Caledonians, i. e. Cel-y-ddon, or *Kelts of the Mountains*, "tun," or "ddun," being *a mountain, a highland*, and Gwyddyl, or Gaëls, a term, indeed, applied to all the rest, from which we have Gwyddyltachd, or Gaidheultachd, a name denoting the whole of the highlands of Scotland. Britain is thought to have taken its name either from the tribe of the Brython, or from "Prydain, the son of Aedd the Great," who reigned in it, and from whom it is still called by the Welsh; though as their poets and chroniclers have always styled a large portion of the island Lloegr, from the Lloegrwys, the argument would appear to be in favor of the Brython. Its earlier name was Albin, whence Albion, from the Keltic "alb," *white*, and "in," or "inn," softened down from the harsher Kymric "ynys," or "innis," *an island*, with reference to its chalky cliffs—an appellation which would naturally suggest itself to a discoverer from the coast of Gaul. "Albion insula sic dicta," says Pliny, "ab *albis* rupibus quas mare alluit."

[8] That Ireland, the Hibernia of the Romans, and the Ierne of the

§ 16. Such is a faint outline of the wide and brilliant career of the Kelts, either separate, or mingled with the Kymric branch; a people who, appearing to us as Helvetians in Switzerland, as Gauls in France, Gaëls in the north of Britain, Erse in Ireland, Manks in the Isle of Man, and in other countries under appellations compounded and indicative of conquest, were destined in the end to share the fate of many other races—gradual but complete subjugation by the Roman, a subjugation rendered complete by admixture of blood, and of language. But it was likewise reserved equally for the Romano-Kelt and Romano-Kimber, and for the Roman himself, finally to succumb under the shock of a power in many respects greater than either.

§ 17. That the Kimmerians and Kelts were in early times almost one and the same people, is strikingly evident from the kindredship between the *Keltic* and the *Kymric*, as appearing in the monuments of those tongues which have come down to us in the names of individuals, countries, places, mountains, and rivers, and in single words of common import—a kindredship so near as to constitute them sister languages, the offspring of a common parent. This relationship is further corroborated by the affinity

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Greeks, from the Keltic "Iarin," "Eirin," "Erin," compounded of "iar," "eir," "er," *the west*, and "in," *an island*, and signifying *Isle of the West*, received its population, like Britain, from Gaul, Scoti in the north, and other tribes in the south, is undoubted. Some suppose, however, that it must have derived its primitive inhabitants in part from a source altogether different, as the names of many ancient places in the island cannot be referred to either Keltic or Kymric idioms, and an Iberian lineage has been suggested; but a comparison of the Erse with the Bask and other remnants and monuments of the Iberic dialects, indicates no analogy whatever between the languages of Ancient Spain and Ireland, and fully settles the matter. This would also invalidate and overthrow the Scottish traditions, which assign an Iberian origin to the Scoti. It is pretty certain that the Keltic stock derived accessions to some extent from Phenician and Milesian colonists. The inhabitants of the island are also generally termed *Gwyddyl* by the Welsh.

existing between the *Gaëlic*, or *Highland Scottish*, the *Erse*, or *Irish*, and the *Manks*, the lineal descendants of the one, and the *Welsh*, the *Breton*, or *Armorican*, now usually termed the *Bas-Breton*, and the *Cornish*, derivatives from the other. The influence of the Latin upon the Welsh, and especially upon the Breton during the Roman supremacy in Britain, marks the chief, or rather the essential difference between them and the other dialects of the same family. Its influence upon the Welsh was less, as the Roman conquest of that part of the island in which it is now spoken was incomplete. The Bas-Breton, it must be borne in mind, is the same language, since further modified, that was carried over into Gaul by those of the ancient Britons who took refuge in Armorica from the exterminating sword of the Saxons in the fifth century,[1] and became blended with the kindred Armorican. At that time it was identical with what we will term the *Romano-Kymric*, or *Romano-Britannic*,[2] the *secondary* language of Romanized Britain, to borrow a term from the science of geology,—that language which was gradually produced by the mingling of the Latin with the minor Kymric dialects of the country. So in like manner would we term the secondary language of Gaul, *Romano-Gallic*, *Gaulish Romanic*, or *Romance*, which resulted from the intermixture of the Latin with both the Keltic and the Kymric dialects spoken upon that soil, but marked with peculiar idioms where either the one or the other prevailed. The Grecian colony of Massilia, or rather Massalia, now Marseilles, could have had no influence except upon the dialects in the immediate vicinity.[3]

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[1] See § 69.

[2] There can be no objection to the employment of the term *Britannic* in this sense, because the Roman authors style the language of the southern part of the island, at the time of its discovery and conquest, *Britannica lingua*.

[3] The great characteristic of the Keltic and Kymric tongues, and that which distinguishes them from the languages of the other European families, is the expression of grammatical changes and forms through a transmutation of the initial consonant. Thus in Welsh, "*T*âd y plentyn," *the father of the child*, or *the child's father*; "ei *d*âd," *his father*; "fy *nh*âd," *my father*; "ei *th*âd," *her father*: "*P*en gwr," *the head of a man*, or *a man's head*; "ei *b*en," *his head*; "fy *m*hen," *my head*; "ei *ph*en," *her head*: "*B*lasus," *savory*, *m*.

III. The Iberian.

§ 18. The *Iberian.* This race, which would seem to have passed over into the Spanish Peninsula from Africa, like the Moors of a later age, and which subsequently became blended for the most part with the Keltic, and mixed to some extent in the south with Phenician and Carthaginian colonists, was probably one of the oldest, if not the most ancient, that entered Europe. Indeed, from the position of the Aquitani, Ligures, and Sicani, who belonged to it, in the southern parts of Gaul, and in the northwest of Italy—a district of country extending from the Oceanus Gallicus, or Bay of Biscay, on the west, to the river Arnus, the modern Arno, on the east—one is led to believe that it preceded the Keltico-Kimmerian, which at first checked its progress, and afterwards repressed it within narrow limits, limits which, embracing those tribes that were never entirely subdued by the Kelts, are now mostly defined by the Bask provinces in Spain, and by Lower Navarre, Labour, and Soule, in France. By the union of many of the Iberi with their Keltic invaders, through a compact entered into between the two races, proceeded the Celtiberi, or Kelt-Iberi, at one time a great and powerful people, and perhaps likewise the Cant-abri[1] and Art-abri. We also meet with Keltici (Celtici) settled in the southwestern part of the peninsula.

§ 19. The *Bask*, or *Biscayan*, the language of the old Iberians, is still spoken within the limits which we have just mentioned,

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"*f*lasus," *do. f.*: "*m*elyn," *yellow, m.*; "*f*elen," *do. f.* This distinguishing feature, as well as others in those tongues, justifies the propriety of retaining the term Indo-Germanic, instead of adopting that of Indo-European, to express a connection of languages which originally branched off from the Indus, and of which we are collaterally reviewing the traces.

[1] Compare Cantii, the name of a tribe in Britain, with the first part of this compound. Abri is evidently the same as Iberi.

and its antiquity is proved by the numerous traces that it has left in the earliest geography of every region in which it obtained. By the help of it, too, we can explain the names of individuals, dignities, and institutions, as well as common appellatives appearing in the history of the different peoples composing the Iberian stock. Differing essentially from the other tongues of Europe, with a little admixture of Keltic, Latin, and Teutonic, the result of foreign sway, it is thought from its grammatical peculiarities to be of African origin, probably Mauritanian. In that case, it might be classified with the language of the Kabyles of the Atlas Mountains, a people who almost universally possess the Caucasian features, and among whom the blue eye and fair hair of the German, from the Vandal conquest and partial incorporation, are said to be still seen.

§ 20. The *secondary* language spoken by the descendants of the Old Iberians, throughout their settlements, from their union with the Kelts, we will designate as the *Kelt-Iberic*. It is evident that the *Iberic* itself, as preserved in the Bask tongue, must not be included in this denomination, as that portion of the language was never much influenced by the Keltic.

IV. The Graico-Oscan.

§ 21. The *Graīco-Oscan*.[1] The people who passed under the general name of Osci, Opsici, Opici,[2] and sometimes Ausones,[3] occupied the Italian Peninsula from an early

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[1] Upon the advancement of a new theory with respect to the early settlement of Italy, Greece, and the countries north of the latter, we also venture to form a new term. Perhaps *Graīco-Italian* would be a better designation, but there are philological reasons for preferring the other. *Graeco-Roman* is not expressive enough, nor does it carry the mind sufficiently far back.

[2] The Roman grammarians, according to Niebuhr, made no distinction between these words as to derivation. The last is probably the original form, changed first into Opsici, and then into Osci.

[3] This appellation, the one by which the inhabitants of southern Italy were usually designated, appears to be nothing more than a softened modification of Osci, if not a mere change from "Asiones."

date, and were divided into many tribes[4] and states, which by their absorption served greatly to promote the growth of Rome. In the more northern parts, they became merged with the Umbri, of whom we have already spoken, and also with the Rhaseni, a Pelasgic colony, called by the Umbrians *Tyrseni*, or *Tyrrheni*, and subsequently by the Latins, or perhaps from the first by the Oscans themselves, *Etruri*, or *Tusci*;[5] while at a later day Hellenic or Grecian adventurers took possession of the southern coasts. Viewing the Osci, therefore, as the original settlers of Italy, and the ancestors of a large portion of those who afterwards spoke the Latin tongue, we must regard them as originating in the central regions of Asia, and migrating at a period coëval with the departure of the first occupants of Greece.[6]

§ 22. But supposing, as we do, that the Osci of Italy

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[4] It was one of these tribes, the Itali, that gave to the peninsula the name which it has retained to the present day.

[5] The Pelasgi always denominated themselves *Rhaseni*, or *Raseni*, and also Tyrseni, or Tyrrheni, and if the first syllable in the former name signified in their language a *mountain*, as it may have done, being probably related to the Greek ὄρ-ος, then we can easily understand why the Umbrians, and from them the Oscans, should have been partial to the appellation Tyrseni, or Tyrrheni, "tyr," "tor," or "taur," in Keltic, as we have seen, § 14, note 2, having the same meaning. Rhaseni, or Raseni, having been their original name, they may have acquired that of Tyrseni, or Tyrrheni, during their various migrations, without losing sight of their earlier designation. The Graiï called them Pelargoi, a designation changed in the course of time into Pelasgoi, either from their migratory habits, likening them to *cranes*, πελαργοὶ, or because they made use of stone in building, from πέλα, *a stone*, and ἔργ, the root of ἔργον, *work*; and this might identify them with both the earlier and the later Cyclops, whose massive structures in Asia Minor, Greece, Italy, and elsewhere, have always been a source of wonder. Etruri and Tusci are considered but modifications of Tyrseni, or Tyrrheni, like Osci, of Opsici, or Opici. See further, § 24, note 1.

[6] We may suppose them to have led the van in the Asionic part of the Skythico-Asionic movement, while yet in the Nomadic state.

did migrate from the east, and the comparison of languages authorizes us to believe it, their route must have been partly through Greece, as all roving tribes of Nomads, in passing from one section, or from one soil to another, permanently occupy the ground over which they have passed, unless they happen to be expelled by other new-comers, and with these they not unfrequently become intermingled or incorporated. This leads us to infer that they were also the first settlers of that country; and we are supported in our opinion by the fact, that while the Greeks from posterior events were induced to relinquish their old name of Graïci, or Graiï, the Latins always designated them by that appellation as peculiarly theirs, it would seem, when their own forefathers branched off from them. If they had become acquainted with them only in later times, as some would have us believe, they would without doubt have applied to them their more recent name of Hellenes,—a name which, appropriate at first to a part of the inhabitants of Thessaly alone, was transferred, after that district had been seized upon almost exclusively by the Pelasgi, to those of what we may style Greece Proper.[1]

§ 23. It follows from what we have said that the countries north of Greece Proper, perhaps as far as the Danube, including Thessaly, Epirus, Thrace, Macedonia, Illyricum, and Moesia, were originally settled more or less by the same race which peopled the more southern parts of that extensive region. In that case, too, many of the tribes may have entered Italy by the way of Illyricum, and joined those which crossed over into the south of the peninsula from the opposite coasts. It would also seem, that in the first instance they had entered Europe from the east by the route which the Keltico-Kimmerians and the Skythic, or Teutonic tribes afterwards took—along the

[1] See § 24, note 1.

northern shores of the Euxine, since at a period long antecedent to the Trojan war, we find the Thracians passing the narrow strait that separated them from Asia Minor, and overrunning Mysia, Bithynia, and Phrygia. On the other hand, we are informed by Herodotus, that a little later, vast multitudes from these very parts, especially from Mysia, invaded Thrace itself, and extended their conquests and settlements as far as the Adriatic on the west. From this migration may have proceeded the Liburni,[1] who occupied the northwestern coast of Illyricum, and in the northeast of Italy, the Heneti, ancestors of the Veneti, concerning whom there was a tradition that they had originated in Paphlagonia, on the shores of the Euxine, where a people bearing the same name was afterwards found.

§ 24. Upon the primitive Graiï of Greece, and those who settled north of them, a race extremely rude and barbarous, succeeded the Pelasgi, a more cultivated and polished people, who, sprung from a Lydian source, as is generally received,[1] introduced wherever they went a know-

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[1] From the union of Liburni with the Osci, are said to have been formed many of the states on the eastern coast of Italy, especially those of the Apuli and Daunii, the Peucetii and Poediculi, the Calabri and the Messapii, and Japyges, who occupied part of what was afterwards Magna Graecia, the principal seat of the Dorian and other Greek colonies in the peninsula.

[1] The Pelasgi are said to have made their first appearance in Thessaly and Epirus, from whence they spread southward into Aetolia, Phocis, Boeotia, and the Peloponnesus, and subsequently into Italy, Sicily, Sardinia, and other countries. It is supposed, and upon good grounds, that they carried a knowledge of letters with them into Greece, and in that case they must have preceded Cadmus, who lived B. C. 1550, and who merely introduced an improved mode of writing. Those of them who remained in a great measure unmixed with the Graiï, seem in a later age to have retraced their steps, and made a second and complete conquest of Thessaly, expelling the Hellenes, and the most of the other Graiïc tribes that were in possession of the

ledge of letters, and that system of theology known as the Grecian. They were the same people who settled on the western coast of Italy, and who appeared there as elsewhere, as true civilizers. Mingling with the natives of Greece by conquest, they laid the foundation of that character which afterwards shone out with so much luster. Greece in its improvement was essentially Pelasgic, and how much Italy, and Rome itself, were indebted to Etrurian civilization, is well known.

§ 25. Of the Leleges and Curetes, who diffused themselves over Greece after the Pelasgic conquest, we have but imperfect accounts.[1] They are generally supposed,

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country. The date of this event falls in the second century after the Trojan war, from which time the Hellenes by their diffusion, and from the influence that they had acquired, began to give their name to all the inhabitants of Greece, those of Thessaly, their early, if not original seat, excepted.

But if the Pelasgi, Rhaseni, and Tyrrheni, were one and the same people, of one common origin, Lydian or Lydo-Phrygian, and of the same migration, how was it that the Greeks were unacquainted with many things that were strictly Etrurian, and that were evidently not borrowed from the surrounding peoples, for instance, the αὐλὸς, or *flute*, styled the Lydo-Phrygian, of which they appear from Homer to have had no knowledge before the times of the Trojan war? This difficulty can only be solved by supposing a second migration of Tyrrhenian Pelasgi, one which carried into Italy much that had been unknown to the earlier colonists; an event, too, which must have occurred subsequently to the war of Troy, and which probably resulted from the Hellenic movement. But that the Pelasgi, Rhaseni, and Tyrrheni, were one and the same people, and of Lydian, or at least of semi-oriental extraction, is proved by the concurrent testimony of almost all antiquity.

[1] The Leleges are said to have been the first that made the Greeks acquainted with the use of the crest to the helmet, and that introduced among them the boss and the handle to the shield, which before was without ornament of any kind, and was borne suspended about the neck. If so, the date of their invasion will fall long before the Trojan war.

however, to have proceeded from the islands adjacent to the coast of Asia Minor. The Curetes being piratical in their habits, occupied principally the islands of the Archipelago and Crete,[1] which before that time possessed an extremely barbarous population; and likewise established themselves in Acarnania and Aetolia, the latter country deriving from them the name of Curetis.

§ 26. The language spoken by the early tribes of Italy, is generally admitted to have been the *Oscic*, a language which, existing at the present day only in inscriptions, was so much like the Latin, the offspring of a later age, that, according to Niebuhr, plays written in it were perfectly intelligible to the Romans. And that this language was nearly the same as the *Graïic*, belonging to the primitive period of Greece, is evident from the fact that Samkrit elements enter largely into the composition both of the Latin and Greek, the former, if there is any difference between them in that respect, participating in those elements to a greater extent, and in its ruder, or rather less cultivated state, exhibiting, through many of its grammatical forms, marks of closer affiliation; while to this distinction the latter can assert stronger claims through its general structure and powers of expression, its syntactical arrangement, and the facility with which it compounds words in order to give utterance to complex ideas. Both languages therefore, the Graïic and the Oscic, having been mutually and very nearly related, in their essential principles, to another of undoubted antiquity, and we may say, originality, as far as originality can be predicated of any speech of which we possess monuments, the kindredship of the people using them becomes clearly proved, and their common source strictly identified.

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[1] The memory of the benefits conferred upon the early inhabitants of Crete, by the Curetes, was ever afterwards preserved in that island. But so simple were some of the arts of life which they introduced, that the original population must have been of the rudest kind. This feature, however, we find in remotest times in all the islands of the Mediterranean, and in most of the countries bordering upon it. Crete probably derived its name from the conquest of the Curetes. It is now called Candia.

§ 27. The *Latin* language was produced through the blending of the dialects spoken by the different peoples incorporated within the city of Rome, and never attained to its classical stage until the age preceding the Christian era. While it was in the course of formation, we find in the south of Italy the *Graeco-Oscic*, the result of a Hellenic infusion into the native tongue; in the more central parts the *Etrusco-Oscic*, a combination of the language of the Etruri,[1] and of the same; and in the north, the *Keltico-Oscic*,

[1] Of the language of the Etruri as existing in inscriptions we know scarcely any thing, as these monuments have never been sufficiently elucidated. It is not unlikely that there has been some fundamental error in the principles adopted for deciphering them. But there is no evidence whatever that the language of the inscriptions was the language of the mass of the population; on the contrary, there is every probability that the Oscic element predominated in the latter, and that the former was strictly Tyrrhenian, or Pelasgic, and preserved as the sacred dialect of their sacerdotal nobility. This opinion derives confirmation from the fact that the most, if not all of the Etruscan literary monuments are sepulchral, and also from the very philological consideration, that the speech of a country can never become displaced when the invaders or conquerors are few in number compared with the native inhabitants. The utmost that can be done in that case, is to ingraft the language of the conquerors upon that of the conquered, unless motives of policy should require extermination. Of course the power of the press would make a difference in modern times, especially where the conquered possessed no literature of their own, or where they were uncivilized or barbarous.

It is now generally admitted that the Pelasgi introduced characters for writing into Greece, and the Tyrrhenian Evander, according to the ancient tradition, carried them with him into Italy. When the latter event took place we cannot exactly say. Some of the Etruscan letters have never been found in any Greek inscription, while some again are the same as those which the Greeks received from the Cadmean source and afterwards abandoned, and others are such as they added to their Phenician alphabet. The Etruscan mode of writing, in most cases, if not in all, was after the Phenician fashion, from right to left, a mode which the Greeks had relinquished, at any rate as far down as B. C. 620. The Oscans and Umbrians both adopted the Etruscan alphabet, or rather characters, to a great extent and with some modifications.

in which the Keltic idioms prevailed, as must also have been the case to some extent in the Etrusco-Oscic. Of the minor compound speeches of the peninsula it is unnecessary to speak. They, one and all, along with those we have just named, became more or less influenced and affected by the Latin, as the sway of Rome extended, and established itself over the surrounding communities, forming the *Latin of the country*, or the *Rustic Latin*, which would analogically be denominated the *Italic*.

§ 28. The *Greek*, or *Hellenic* having never become essentially different from the Graïc, shows that the foreign influence was less in Greece than in Italy. The Pelasgic, Lelegic, and other invasions of that country were not conquests, in the strictest sense of the word, and the general tone of the old language, therefore, remained unaffected except in a slight degree. Whatever changes took place in it, proceeded more from the operation of natural causes than from any thing else. That the Pelasgi, however, spoke a different language from the Graïï, and the same may be said of the Leleges, and Curetes, whether we regard them as distinct peoples, or as belonging to one common stock, we have the express testimony of Herodotus and other writers of antiquity.

§ 29. According to Strabo, the people of Epirus and of Macedonia spoke dialects of the same family, and that those dialects were originally Graïc, appears to be generally admitted by scholars of the present day. Thrace in early times is said to have poured a population down upon Greece, and Thrace also gave birth to Orpheus,—Orpheus, the *tawny one*,[1] the philosopher and poet, whose complexion and system of belief point us to his Indian descent, and who, as father of the Grecian verse, informs us of the primitive speech of his country. But the dialects of Thrace, as well as those of Illyricum, and perhaps, likewise, of Moesia and Pannonia,[2] soon underwent modifications through invasions

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[1] From ὀρφὸς, *dark* or *tawny*.

[2] The earlier seats of the Pannonii, inhabitants of Pannonia, are said to have extended from the vicinity of the Savus, the modern Saave, to the confines of Macedonia, and a portion of the same people, under the name of Paeones, occupied the southern coasts of Thrace. The Greeks designated both divisions by the latter appellation. "Pannonii" and "Pannonia" originated with the Romans.

from Asia Minor, and elsewhere, until the barbaric or foreign element at length predominated. Some of these views, and with them others which we have set forth, may seem gratuitous; but a careful study of the subject will show them to be at least plausible.

§ 30. With the Empire of Alexander the Great, and under the kingdoms into which it became divided after his death, the Greek language was carried into most of the countries of Western Asia and others, where, modified in idiom by the different vernaculars, it acquired the name of *Hellenistic*. This multiform product of the Hellenic was spoken to a greater or less extent until the times of the Saracen conquest, and even later.

§ 31. The Romans in the days of the Republic having made a thorough conquest of almost every part of Southern Europe, it is not surprising that we should find the Latin ingrafted upon nearly all the languages and dialects of that region. Hence the origin of what we will designate the *Hispanic*, and *Lusitanic*, formed by the union of that language with the Kelt-Iberic, and likewise with some of the unmixed idioms of the Spanish peninsula, the former belonging to Hispania, or Spain, and the latter to Lusitania, or Portugal, and both perhaps as correctly to be expressed by the comprehensive term, *Peninsular Romanic*, or *Romance;* as well as the source of the various Latinized dialects of what is now Wallachia, and Albania, and the contiguous countries, for which we cannot invent a specific name. The Greek, however, from its high and controlling literary character, never suffered any important modification of its forms from the Latin within the limits of Greece Proper. The most of the changes which it underwent, were subsequent to the Roman sway.

§ 32. Having thus taken a brief survey of the several races which had entered Europe prior to the times of the second great inundation from the East, a survey founded upon philological principles, we will proceed to the consideration of the different peoples requiring our attention that have belonged to the mighty Skythic, or Teutonic stock, noticing more particularly the one with which the matter of our work is immediately connected, and likewise bestowing a glance upon the Slavonic and the Turkish families of

nations, the later immigrations from the vast regions of Asia.

§ 33. The SKYTHIC stock, upon its establishment in Europe, or even earlier, according to the usually received opinions, became divided into two great branches, the *Scandinavian* and the *Germanic;* but at what time the separation took place, we have no data by which to determine, nor do we possess any means of ascertaining the precise nature of the causes that led to the characteristic difference between them. From the position of their settlements, apart from other considerations, the Scandinavian tribes would appear to have constituted one of the foremost waves of the second great inundation.[1] They now comprise the Danes, Swedes, Norwegians, Icelanders, the inhabitants of the coast of Greenland, of the Ferroe,[2] and some other islands.

§ 34. The identity of the *Norwegian*, or *Norse*, and *Modern Danish*,[1] and of the *Icelandic* and *Old Danish*,[2] as well as the

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[1] But, see Appendix, together with note 1, § 48.

[2] The Ferroe Isles were discovered and settled by the Scandinavians at a very early date, probably not long after they had occupied the main. The name Ferroe itself, more properly Faeroer, denoting *Sheep Islands*, from "faer," or "faar," *a sheep*, and "ö," *an island*, the addition of "Isles" is somewhat pleonastic. In Danish they are usually styled the Faeroer, "oer" being the plural of "ö." The same people first visited Greenland, and, as is now generally admitted, a part of the coast of North America in the tenth century.

[1] Norwegian, or Norse, has been nearly identical with the Danish ever since the latter became a fixed tongue, now several centuries. That identity proceeded in part from the Calmar Union in A. D. 1397. It appears at present under six dialects, all more or less marked with striking peculiarities, but gradually combining into a national tongue.

[2] The Old Danish was carried from Norway into Iceland, which had been discovered in A. D. 861 by Naddod, a Norwegian, along with Norwegian refugees flying from the usurped authority of Harold Hárfager, or *Harold the Fair-haired*, who rose to the supreme power by the reduction of the petty kings of his country. This event occurred

close affinity of the latter to the *Swedish*,[3] proves, apart from historical evidence, the relationship of the several peoples speaking them. The comparison being in like manner carried into the Germanic dialects, shows a further consanguinity,—one generally extended, indeed, but more or less remote according to the era in which the different tribes, or confederations of tribes, became detached from each other, and the circumstances that subsequently controlled them. There are several striking peculiarities which

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about A. D. 863, and between that date and the time of his death, which took place in A. D. 934, all the inhabitable parts of the island had become occupied. In the tenth century Christianity was introduced among the settlers, and in A. D. 1016, its complete establishment was effected.

The Icelanders, while pagans, possessed an order of poetry, mythologic and heroic in its nature, and characterized along with their literature in general by peculiar traits. That, together with their learning, was communicated and transmitted by their *Skalds*, or minstrels, who, like the Rhapsodists of Greece, traveled from place to place, and recited the compositions of others, as well as their own; and by their *Saga-men*, *Story-men*, or *Story-tellers*, who in the same way chronicled in prose what the Skalds did in verse. The productions of the latter have been preserved in the *Poetic*, or *Elder* Edda, compiled by Saemund Sigfussen, a clergyman born in Iceland in A. D. 1056, and himself the author of the "Sólar-ljóth," or *Song of the Sun*. The *Prose*, or *Younger* Edda, written by Snorre Sturleson, who was born at Hvamm, in the same island, A. D. 1178, and the "Sagas," or *Narratives*, the compositions of different persons and of different ages; the "Njála," or *Life of Njáll Thorgeirsson and his Sons;* the "Heims-kringla," or *Orb of the Earth*, being annals of the Norwegian, or Northman kings, from Odin; the "Kónungs-skuggsja," or *Royal Mirror;* and the "Landnámabók," or *Book of the Landnáma*, likewise record whatever relates both to the pagan and early Christian state of a people, whose situation and literary character render them an object of interest to others of kindred descent.

[3] Old Swedish, of which the earliest authentic monuments belong to the 13th or 14th century, and Old Danish are so much alike, as scarcely to be distinguished the one from the other. The two national tongues at present are marked by greater differences. Of the modern Swedish, there are seven dialects.

With regard to these languages, see further Appendix.

distinguish the Scandinavian from the rest of the Teutonic tongues, —peculiarities that could have proceeded only from foreign influences of considerable duration, and in times far back. These are, (1.) The rejection of the guttural aspirate and the absence of certain words common to all of the latter, but displaced in the former by others evidently borrowed. (2.) The expression of the definite state of the noun by suffixing what is evidently a fragment of the definite pronoun; as in Danish, "en mand," *a man;* "mand-en," *the man; gen.* "mand-en-s," *of the man:* "et barn," *a child;* "barn-et," *the child; gen.* "barn-et-s," *of the child.* (3.) The existence of a passive form in the verb, conveying a nice shade of meaning, made by appending the fragment of a word to the active form;[4] as in Swedish, "att hata," *to hate;* "att hata-s," *to be hated at the present time* only, while the common auxiliary form implies what has been *already* done together with what is *still* doing. (4.) In the old poetic dialect, which usually retains the earlier forms of a language, the conjunction of the pronoun postpositively, either as a whole, or as a terminational fragment, or a contraction, with the verb, even when it stands as the subject, and likewise the further combination of the negative with both, and with particles: as in Icelandic, "laetk," (laet-k,) *I let;* "tjáthomk," (tjátho-mk,) *they helped me;* "skalattu," (skal-at-tu,) *thou shalt not;* "thatki," (that-ki,) *not that;* "svâgi," (svâ-gi,) *not so.* The bearing of such philological features will be appreciated. Some have supposed, however, that the modifying influences to which we have alluded, more strictly affected the Germanic dialects, leaving the Scandinavian in a state somewhat original;[5] but that opinion is not tenable.

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[4] We object to the commonly received opinion, that this form is made by means of the reflexive pronoun of the third person, as in Swedish, "hatas" from "hata" and "sig," because even a fragment of the third person could not be employed in giving expression to the first and second. We are rather inclined to regard the appendage of which we have spoken, as a fragment of one of the verbs of existence, retained from the Ancient Teutonic.

[5] When the Teutons first made their appearance upon the coasts of Scandinavia, they found the country occupied by the Finns, the old "Jötnish dwellers," or "Jötuns" of the Icelandic Sagas. These were

§ 35. When we are first made acquainted with the Germanic people by the Roman authors, they appear to us mostly as distinct tribes, or at the best as temporary confederations, formed either by conquest among themselves, or from motives of policy to effect some particular purpose;[1] but their frequent collisions with the extending greatness both of the Republic and the Empire, soon taught them the advantages of firmer and more durable, as well as wider unions. These unions at the outset opposing a barrier to the progress of Rome, afterwards armed the race with power to become in turn the assailant, until province after province, and country after country in Europe, underwent a new order of things, the benefits of which have been felt to the latest times.[2]

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forced back by the invaders upon the wild moors of the interior, and finally subdued, but not without long and bloody contests between the two races, in after days the theme of many a Northern song. It is possible, therefore, that the *Finnic* had some little influence upon the language, or dialect of the new settlers, though the language of those very Finns, as preserved by their descendants in the Laplandic, seems rather to have been influenced by the Old Norse. But the Scandinavian features set forth in (2) and (4), must be referred either to a Caucasian, or to a Chaldean, or some other semi-Phenician source.

[1] Such were the confederations of the Suevi, Chauci, Cherusci, and others, in the days of Augustus Caesar.

[2] "Wherever," says Dr. Bosworth, "the Germanic or Gothic tribes appeared, liberty prevailed: they thought, they acted for themselves. They would not blindly follow any leader or any system: they were free."—*Dictionary of the Anglo-Saxon Language, Preface*, II. 2. And Sharon Turner, after having quoted Salvian, an ancient author, about the state of the Roman Empire upon its decline, observes, "I cannot dismiss this author without noticing the intimation he gives us of the moral benefit which the irruptions of the German barbaric tribes produced at that period. The Vandals furnish an instance, who, it is well known, invaded Spain, and from thence passed victoriously into Africa, where they established a kingdom; they were one of the weakest of the Germanic nations, yet they were led onwards to successes that surprised the dismayed Romans. Though fierce and rude,

§ 36. Were there no historical documents to certify to the wresting of the different countries of Europe from the sway of Rome, and the subjugation of Italy itself by the Germanic na-

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they were remarkable for the chastity of their manners, at the very time when voluptuous profligacy was prevailing in the Roman empire, and especially in its provinces in Africa. Salvian mentions the African depravity, from his own observations, in the strongest terms of reprehension. The abominations were general and incurable. He describes, as a specimen, Carthage, the Rome of Africa, which had its schools, philosophers, gymnasia, churches, nobles, magistrates, and every establishment and advantage that distinguished a Roman great city. But he says he saw it full of the most dissolute luxury, and the foulest vices and debauchery in all its inhabitants, as well as of the most selfish tyranny and rapacity in the great and rich. It was even the fashion for the men to dress themselves as women, and to pass for such. In this state of evil, the Vandals, like a torrent, overran the north of Africa, and settled themselves in Carthage and the other towns: their speedy corruption was anticipated in a country so abandoned; but to the astonishment of the empire, instead of degenerating into the universal depravity, they became as moral reformers. The luxuries and vices that surrounded them, excited their disgust and abhorrence. Their own native customs were so modest, that instead of imitating they despised, and punished with all their fierce severity, the impurities they witnessed. They compelled all the prostitutes to marry. They made adultery a capital crime; and so sternly punished personal debauchery, that a great moral change took place in all the provinces they conquered. He details these circumstances in his seventh book. He gives our Saxon ancestors the same character, "feri sed casti," *fierce but chaste;* and it seems to be manifest, that the superior character, virtue, mind, and general loveliness of the ladies of modern Europe, have arisen from the barbaric tribes of ancient Germany, and from the revolution of manners, as well as of government, which they produced by their conquest of the Roman empire."—*Hist. of the Anglo-Saxons*, vol. i., B. II., Chap. VIII.

Without meaning any disparagement to our most holy religion, we will take this occasion to remark, that the high respect in which woman has been held by most European nations since the overthrow of the Roman empire, is owing more to the chivalry of the ancient Germans than to any other cause. Christianity originating in Judea, left the sex as it found it among the Jews and other people of the

tions, the displacement of the Romanized dialects of some of them by the Teutonic, and the ingrafting of the latter upon others, would be sufficient evidence to prove it. The present languages of those countries all bear testimony to the fact.

§ 37. The principal Germanic confederations which claim our attention, some of them formed upon the decline of the Roman Empire, and mutually aiding, either directly or indirectly, in its downfall, thus changing the face of Europe, are the *Gothic*, the *Frankish*, the *Alamannian*, or *Suabian*, the *Batavian*, the *Friesian*, and the *Saxon*, divided into *Old Saxon*, and *Anglo-Saxon*. These having become in a measure distinct, from locality and other causes, and having maintained their separate characteristics in a greater or less degree, and for a longer or shorter period, merit as particular an account as our limits will admit.

§ 38. 1. The *Goths*.[1] The Goths are first brought to our

East, but Teutonic chivalry threw a charm around the very name of woman, which continues to be felt to the present day. Tacitus, in speaking of the estimation with which the Germani regarded females among them, uses the following language: "Inesse quin etiam sanctum aliquid et providum putant; nec aut consilia earum adspernantur, aut responsa negligunt. Vidimus, sub divo Vespasiano, Veledam, diu apud plerosque Numinis loco habitam. Sed et olim Auriniam et compluris alias venerati sunt, non adulatione, nec tamquam facerent Deas." No other word could have better expressed their reverence for the female character than that of "sanctum," which implies something calling for the utmost homage of the heart.

[1] Goths, i. e. *Braves*, or *Brave men*, (?), from "goth," as in the Moeso-Gothic, *good*, in the original sense of *good in war*, or *brave*. Compare the Greek *ἀ-γαθ-ὸς*, which is radically the same word. Hence, likewise, the Goth, or Guth, Gud, Gott, and God of the Teutonic nations, not the *Beneficent*, but the *Fierce in conflict*, the *Odin* or *Woden* of the northern mythology, who carries with him the fury of the hyperborean tempest; and having stretched across a vast extent of country, the ancient Khoda (?) of Persia and the banks of the Indus, the *Commander in war*, successful over the enemies of his people, and

notice as a distinct tribe, or confederation, by the navigator Pytheas,[2] who speaks of having passed along the territories of the *Guttones* and Teutones, in entering the Baltic, about B. C. 325. Whether the former were the Gothi and Gothones of a later age, whom Tacitus represents as being near the mouth of the Vistula in his day, is uncertain; but the proximity of location, as given by the two writers, allowing for change of abode in the lapse of time, together with the similarity of the names, renders it highly probable. A sufficient number of them at some period of their history or another, crossed over into the country of the Suiones, now Sweden, to impress their name upon three considerable districts, as well as upon one of the islands of the Baltic,[3] whence the erroneous opinion entertained by some

therefore deified after his death, strictly a *God of Hosts*. Gothi, Gothones, and Guttones, are foreign appellations of the same people, and Jutes, § 62, note 2, is dialectic.

The term *Gothic* is often used, to the great confusion of history, as well as of facts and ideas in general, when that of *Germanic*, or *Teutonic* should be employed.

[2] Pytheas was born at Massilia, or Marseilles, and made two voyages into the north of Europe; in the former of which he visited Thule, either the Shetland Isles, or some district in the southern part of Norway, whence, perhaps, the present Tõle, or Tellemarken, and in the latter, the amber region about the mouth of the Vistula. His writings are only known through Strabo, who quotes from them.

[3] East, West, and South Gothland, and the island of the same name, the inhabitants of which parts are the *Svio-Goths*, the Swedes in general denominating themselves *Swen-skar*, or *Sven-skar*, an appellation that points to the ancient Suiones. For the origin of Jutland, see § 60, note 1.

The Scandinavian population of Sweden that remained independent after the Gothic invasion, was restricted to the territory about Upsal, from whence it spread itself, at a later day, over the rest of the country. It was the "Swi-thiód" of Snorre-Sturleson, the Swedish nation Proper, of which the Latinized name "Suedia," and that of its derivative "Swed-en," appear to be a corruption. See further, § 78, note 2.

historians, without proper investigation, that they originated in Scandinavia. From the banks of the Vistula they forced their way, retracing, as it were, the steps of their forefathers, to the lower Danube and the shores of the Euxine, and as early as A. D. 180, had spread themselves over the greater part of Dacia,[4] where they became divided into *Ostro-* or *Austro-Gothi—East-Goths,* and *Visi-*, *Wisi-*, or *Westro-Gothi—West-Goths,* and were collectively termed by the Romans, *Gothini.* Towards the close of the fourth century both divisions, under Hermannaric, or Hermannric,[5] constituted an empire which extended from the Tanais to the Vistula and the Baltic, reaching southward into Thrace,[6] and which endured until it was dissolved by the inroad of the Huns in the succeeding age. In A. D. 376, the Westro-Goths having suffered repeated invasions of their settlements by this people, were permitted by the Roman emperor Valens, to cross the Danube into Moesia, from which province they derived the name of Moeso-

[4] The Goths were facilitated in their advance upon Dacia, and in their occupation of that country, by the Marcomannic war, which was waged against the Empire by the Marcomanni, Hermunduri, and Quadi in the south of Germany, and which occupied the Roman arms in the west, during the whole reign of Marcus Aurelius Antoninus, and was terminated only by the purchase of a peace on the part of his successor Commodus, in A. D. 180. They had also been favored in their approaches before that period, by internal wars in Germany, which having originated in an attack of the Lygii upon the Suevi, involved the Romans more or less from the times of Domitian. It was these events which enabled their power to increase in a measure unobserved.

[5] From "hermann," *a leader* or *general,* (§ 8, note 9,) and "ric," *rich.*

[6] The Getae of Thrace, who were conquered by the Goths and became blended with them to some extent, must not be confounded with the Goths themselves, since they occupied the country before the arrival of that people, and spoke a different language. Still less must the Massa-Getae of Asia and the Moeso-Goths be considered the same people, as will more fully appear by reference to § 8, note 4.

Goths, a name by which the whole Gothic branch of the Teutons is philologically known at the present day.

§ 39. The Westro- or Moeso-Goths having soon become dissatisfied with their contracted limits, revolted under Alaric, or Al-ric,[1] against the Romans, overran the Illyrian provinces, and entering Italy in A. D. 409, took and pillaged Rome. Three years afterwards they invaded and seized upon the south of Gaul, now also rapidly becoming a prey to the Franks, Burgundians, and other peoples of Germany, and passing the Pyrenees into Spain, established their dominion over the greater part of the peninsula, a dominion which flourished until the Saracen invasion at the close of the eighth century.[2] In the conquest of Spain they were aided by the Vandals,[3] Alans,[4] and some tribes of the

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[1] From the Teutonic "al," *all*, and "ric," *rich*.

[2] The Saracens were invited into Spain from the opposite coast of Africa by Count Julian, upon whose daughter the Gothic king Roderic, or Rod-ric, had committed an outrage.

[3] The Vandilii, or Vendilii, Vandals, or Wendels, a name derived from the root of the Teutonic "wenden," *to turn*, or *wander*, and denoting a collection of roving tribes, were a branch of the Goths, since, according to Pliny and Procopius, they spoke the same dialect as that people. Upon the conquest of Spain, they received as their portion of the territory the province called from them Vandalitia, but since corrupted into Andalusia. A large body of them, however, under Genseric, or Gens-ric,—*the wholly rich*,—proceeded, in A. D. 429, to the subjugation of Mauritania, and overran a considerable part of Numidia and of the provinces of Africa, making Carthage the seat of their government in that region, (§ 35, note 2.) In A. D. 455, they crossed over into Sicily and Italy, under the same leader, and having plundered Rome, returned laden with spoil. After the death of Genseric, who had shown himself one of the most consummate generals of an age fruitful in heroes, their power began to decline. The Alans and Suevi, who became associated with them from the outset, appear to have partaken in all their expeditions.

[4] These were the Alani mentioned in § 11, as being the most eastern branch of the Teutonic tribes at the period of the Hunnish inva-

Suevi,[5] who with the rest of the Germani had been more or less disturbed in their settlements by the shock of the Hunnish irruption into Europe.

§ 40. The Ostro-Goths not having been allowed to enter Moesia along with the Westro-Goths, were, together with the Heruli, Gepidae,[1] and, as we have shown, many of the

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sion. Their power at one time is said to have been very great, as the influence of their name extended to Siberia on the north, and to the Indus on the east. The most of them were eventually conquered by the Huns, and helped to swell their vast array; while some, probably the most western tribes, associated themselves with the Goths, and others moved forward towards the Baltic, and became leagued, as we have seen, with the Vandals. Many of them took refuge from the Huns in the mountains of the Caucasus, where they probably still exist as the Ossetes, whose language, it is asserted, forms the connecting link between the eastern and western branches of the Indo-Germanic family. Their name may have been derived from the Teutonic "al," *all*, and "án," *one*, denoting the closeness of their union.

[5] The main body of the Suevi remained attached to the Alamannic confederacy.

[1] Both the Heruli and the Gepidae are recorded as having removed from the north of Germany at the same time with the Goths, and also as having settled in the neighborhood of the Palus Maeotis, from whence they were afterwards pushed down upon the Danube by the pressure of other peoples, as well as attracted by the lure of prey which the more southern regions of the empire held out to them. About A. D. 220, we find them along with the Goths in Dacia, whither they had probably preceded them in driving out the various tribes which occupied the country, and which were received further south by the Romans. In A. D. 250, they appear in league with the same people to invade Thrace and Macedonia, and only a few years afterwards, to assail the shores of the Euxine and the coasts of Asia. The union continued, and in A. D. 267, the Archipelago and Greece were devastated by their combined hordes. From these facts and from the features which their history afterwards assumed, we must conclude them to have been a division of the peculiar Gothic name, and to have occupied the van when that confederacy migrated southeastward, as well as when they proceeded to the invasion of the Roman provinces. Many of them, after the departure of the main body to the conquest of Italy, remained

Alan tribes that could not escape, reduced by the Huns, and forced into their alliance. Upon the dissolution of the Hunnish confederacy, which took place immediately after the death of Attila[2] in A. D. 453, the Heruli and Gepidae established themselves upon the Danube, and subsequently invading Italy under Odoacer,[3] put an end to the Empire of the West by the taking of Rome in A. D. 476. But the sway of their rulers in that country did not long continue. The Ostro-Goths who, after the recovery of their independence, had succeeded the Westro-Goths in Moesia, and who had been admitted into Pannonia in A. D. 456, in A. D. 493, under the command of Theodoric, or Theód-ric[4] the Great,

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in their acquired seats, and at a somewhat later day, became troublesome to the Empire of the East. In the reign of Anastasius, the last remnants of their power may be said to have been completely destroyed by the Lombards. "Heruli" may denote *little hordes*, from the Teutonic "heer," (§ 8, note 9,) or rather, from the Moeso-Gothic "harji," *a host, an armed expedition*, and the diminutive termination "-ila" belonging to that dialect of the Teutonic. The root of "Gepidae" points to the Teutonic "geáp" or "gép," *cunning, deceitful*.

[2] The Ostro-Goths had previously taken occasion to withdraw from the Hunnish cause, and contributed mainly to the check which the arms of Attila received at the battle of Chalons in Gaul, A. D. 450. The glory of what would have been a victory, if it had been followed up by Aetius the Roman general, belongs exclusively to them. It was to Theodoric their king alone, who fell on the field of battle, that Attila attributed his reverses on that momentous day,—a day which was to decide whether the modifying character in the future nations of Europe was to be Tartar, or Germanic.

[3] Perhaps for "Od-acer," *the fury of the field of battle*, in allusion to the tempest among the standing corn. Compare Odin and Wóden, the root in the first form being the same as that in the Norse "ódr," and in the second, as the Anglo-Saxon "wód," *raging, mad*, WODE; Odin, or Wóden, therefore, the former the Scandinavian, and the latter the Germanic name of the hero-god, denotes *one possessed with fury*.

[4] Or, *the one rich in people*, from the Teutonic "theód:" Moeso-Goth. "thiuda," *people*, and "ric," *rich*.

the glory of his age, made a complete conquest of the Italian peninsula, and fixed the seat of their government at Ravenna. Their rule likewise was destined to be but of short duration. Under Belisarius and Narses, generals of Justinian, Italy was annexed to the Empire of the East,[5] and so remained until the invasion of the Lombards, or Langobardi,[6] from the Elbe and Oder, which occurred not many years afterwards. In the eighth century, the power of the Lombards itself was entirely broken by Charlemagne, and Italy, now considerably Germanicized, became an occasional dependency of the Holy Roman, or if we may so term it, *Germano-Roman* Empire.

§ 41. The Saracens, having conquered the greater part of the Spanish peninsula, their rule lasted either wholly or in part until the taking of Granada by the combined forces of Ferdinand and Isabella in A. D. 1492, from which time the latter period of the peninsular history commences. The kingdom of Portugal, however, dates from the 12th century.

§ 42. We have in one place[1] intimated that the *Moeso-Gothic*,[2] or simply the *Gothic*, is the oldest Germanic dialect which has

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[5] A. D. 554.

[6] Langobardi, since corrupted into Lombards, the Latinized form of a name given to that people by others of the Germani, if not assumed by themselves, from the Teutonic "lang," *long*, and "baerd," or "bard," *the beard*, with reference to their fashion of wearing that appendage to the face. They are said to have been more anciently called Wilini, and to have removed from the coasts of Scandinavia

[1] § 4.

[2] We prefer employing the term *Moeso-Gothic* in general to the simple *Gothic*, because it conveys a more definite idea, notifying the student at the same time that he must not infer that the dialect of the Ancient German which it expresses, originated in Moesia. It was adopted and has been retained by scholars, because the chief monument of that dialect was formed while the Visi-, or Westro-Goths occupied that province.

come down to us. Collateral with it at the period to which its monuments refer, existed others that centuries before had branched off from one common stem, or diverged like streams from the same fountain-head. But along with this consideration it must be borne in mind, that there was generally unity enough in the race, of one age of which it stands as a noble representative, to prevent any great differences of speech from springing up among the various peoples, especially of Germany Proper, an effect which would naturally be produced by the constant intermigration of tribes, and the concomitant dissolution and reconstruction of confederacies.

§ 43. As philologically classed by some according to nice resemblances in structure, and by others through prejudice, the Moeso-Gothic might be denominated *Germanico-Scandinavian;* but we must say, that the language does not contain enough of the peculiarities implied in the latter part of the compound to justify the term, and assign any thing of a Scandinavian origin to the Goths. On the contrary, a careful comparison of the Gothic with the Lower Germanic tongues, with the Anglo-Saxon, Friesic, and Old Saxon, discovers the closest relationship to have existed between them and itself, both in grammatical forms and in essential features,—a relationship that cannot be claimed in the same degree even for the Icelandic, which, as we have seen,[1] possesses the oldest Scandinavian monuments, and affords the best point of view for determining the position of that class of languages in the Teutonic scale. There is a strong family likeness between all the members both of the Scandinavian and of the Germanic families, but descent of one from the other, in a strict sense of the word, cannot be predicated in any particular case.[2]

§ 44. The *Italian*, as it now exists in the various dialects both

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[1] § 34, note 2.

[2] The principal Gothic monuments which have been preserved to us and published to the world at one time or another, are "Portions and Fragments of the Version of the Sacred Scriptures," made between A. D. 360 and 380 by Ulphila, Bishop of the Westro-Goths; a "Commentary on parts of the Gospel according to St. John," styled *Skeirein's Aivaggeljons thairh Johannen;* "Attestations to Title-deeds," executed in Italy apparently in the sixth century, and the like.

of the peninsula and of the neighboring islands, is the fruit of the idioms spoken by the Goths, Lombards, and others of the Germanic conquerors of the soil, ingrafted upon the *Rustic Latin*, or *Italic* stem. Hence, the introduction of the articles, the loss of the Latin terminations in the declensions, as advantageously, and in connection with the articles, more beautifully replaced by prepositions, the nicety of expression acquired by the use of auxiliaries in the conjugation of verbs, the change effected in the forms of the majority of words, the naturalization of others by which the tongue was enriched, and lastly, the modification that the sounds of most of the letters of the alphabet underwent, inducing far more softness of pronunciation than the Latin, and, we may say, the Italic ever possessed. It is not unlikely that these changes began to take place from the time the Roman emperors first carried Germanic and other mercenaries into Italy. In more modern times, some of the dialects have become further affected in a greater or less degree by German, French, especially Provençal, and Spanish influences; but such do not appear in the main language. The first specimen of the Italian, which we have, belongs to the latter part of the 12th century, and is in the Sicilian dialect. Latin continued to be used at Rome by the common people as late as A. D. 600.[1]

§ 45. The formation of the *Spanish* and the *Portuguese*, was owing to causes similar to those which resulted in the production of the Italian, the main difference being that in the case of the two former, the stocks were, as we have seen, *Hispanic* and *Lusitanic*, with the Germanic graft. The Saracen conquest having never covered much of the ancient Lusitania, nor endured there as long as within the limits of Spain, the Arabic influence upon the language of the former country was comparatively unimportant; but upon that of the latter it was by no means inconsiderable, and it would have been much greater, if there had not existed so many points of repulsion between the Christian and Mohammedan religions, which always prevented the conqueror and the conquered from becoming one people, until the one arose and expelled the other

[1] The main dialects of the Italian are seventeen, but these are divided and again subdivided by local peculiarities until the varieties, it is said, amount to upwards of a thousand in number.

from the soil.[1] Hence the softer character of the Portuguese, and the retention of the nasal sound, probably once common throughout the peninsula, and originating in the same source as in France.[2] The earliest specimens of the two sister languages date about the middle of the 12th century.

§ 46. The *Romaic*, from Ῥωμαῖοι, a name which the inhabitants of Greece affected after their conquest by the Romans, holds nearly the same relation to the Greek as the Italian does to the Latin. It is usually considered the offspring of what has been termed *Byzantine* or *Constantinopolitan* Greek, a dialect very closely related to the Attic in its declining stage; but the introduction of auxiliaries in the conjugation of the verbs, and other modifications of the ancient language, corresponding to some which we have already considered, would likewise indicate a Germanic influence, an influence that must have been felt from the Gothic invasions and occupancy of the Romano-Grecian part of the Empire; though not to the same extent as in the Italian and Spanish peninsulas, and in Gaul. The earliest specimens of the Romaic are from the pen of Theodoros Ptochoprodromos, who flourished about A. D. 1150. They consist of two poems addressed to the emperor Manuel Comnenus.[1]

§ 47. 2. The *Franks*. The Franks, composed of the Tencteri,[1]

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[1] The present Spanish is an improved form of the Old Castilian, one of the two main dialects of the Hispanic, as modified first by the idioms of the Germanic conquerors, and afterwards by the Arabic. The other, the Lemosin, — the language of the Spanish Troubadours, was nearly the same as the Provençal, and prevailed very extensively in the northeast of the peninsula, and in the Balearic Isles. Of the various divisions and subdivisions of the Castilian and Lemosin, it is irrelevant to our subject to speak.

[2] The Lusitanic gave birth to the third main dialect of the peninsula, the Gallician, since cultivated into the language of Camoens. The unimproved form is still found in the *Gallego*, or *Lingoa Gallega*.

[1] The inhabitants of the present kingdom of Greece usually style themselves Ἕλληνες, but the mass of the nation seem to prefer their adopted name. That of "Ἕλληνες" has been resumed since the revolution of 1821.

[1] The root of this name is probably related to that in the Anglo-Saxon "tengan," or "taengan," *to rush upon, to assail with violence;* Gloss., *sub voc.*

Catti, or Chatti,[2] Sali,[3] Bructeri,[4] Chamanni, Chamaviri, or Chamavi,[5] Chauci,[6] and other less noted Germanic tribes, constituted a confederacy lying between the Rhine and the Elbe, a district of country corresponding to the present Rhenish provinces of Prussia, Zwey Brücken, or Deux Ponts, the southern part of Saxony, the north of Bavaria, and a part of Hesse. Those situate to the northeast, were denominated Salian Franks, from the river Sala, or Saale, about which in that quarter they principally dwelt, and those upon the Rhine, Ripuarian Franks, or Franks of the River-bank. There is a difference of opinion as to the occasion which led to the formation of this confederacy, some supposing that it was in consequence of the encroachments of the Saxons, others that it was with reference to the threatening aspect of the Roman arms, at various times

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[2] i. e. the *Cats*, a name given to that tribe, or adopted by them, because they assumed the *cat* as their armorial device, from the Teutonic "kat:" Ger. "katze;" and hence the easy transition to Hesse (?), the seat of that ancient people, from Kattia, Cattia, Chattia, or the like, converted into Katzia, the form which the word would naturally assume in passing into Higher, or Upper German.

[3] From the Teutonic "sahl," or "sal," *dark-colored*, *swarthy*, and perhaps originally, *dirty*, a word related to the root "sal," in the Anglo-Saxon "salowig," "salwig," *sallow;* Gloss., *sub voc.* Hence, too, the name of the river Sala, or Saale, i. e. *the dark*, or *turbid*. It is possible that the Sali took their name from the river.

[4] The main stem of this name may be found in the Teutonic "brüchen," *marshes*, or *fens*, a striking feature in the part of the country which they occupied.

[5] Chamanni, more properly written Chammanni, or Kam-manni, and signifying either *Comb-men*, or *Crest-men*, from the Teutonic "kam," *a comb*, *a crest*, and "mann," *a man*. "Chamaviri," of which "Chamavi" is a corruption, has the same meaning, the terminating member of the compound being the plural of the Latin "vir," the same as "mann," or the Teutonic "wer" Latinized.

[6] Probably from the root of the Teutonic "quaken," or "kuaken," *to croak*, *to make any squeaking*, or *screaming noise*, a name given them by others in derision of their mode of articulating words (?).

on the side of Gaul.[7] There are also doubts about the meaning of the appellation "Franks," whether it was adopted by the people themselves who held it, to denote a brotherhood of *bold warriors*, or of *freemen*, or was applied to them by others, if not assumed on their own part with a different etymology.[8] But whatever may have been the origin of their confederacy as well as name, we find them in A. D. 240, powerful enough to make aggressions upon the Roman dominion in Gaul, since it was at this period, or perhaps somewhat later, that a considerable body of them invaded that country, penetrated into Spain, and at last crossed over into Mauritania, marking their progress throughout with devastation. They were finally forced back into Germany, and from that time until the reign of Honorius, in the last quarter of the fourth century, their irruptions against the Empire were only occasional. In A. D. 428, they had overrun the greater part of Gaul, and established the *Merovean*[9] dynasty, which continued for the space of three hundred and twenty-three years, when it was succeeded by the *Carlomannian*,[10] founded by Pepin, the father

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[7] The latter is the commonly received opinion.

[8] Either from the Teutonic "franho," *bold, frank*, in the sense of *fierce*, or *ferocious*, or from "franca," a sort of *sharp, double-edged battle-axe*, peculiar to that people, which they hurled with great dexterity in attacking their enemies. In support of the latter derivation, compare that of "Germani," (§ 2, note 1,) that of "Sakai," or "Saxones" (§ 5, note 3, and Gloss. § 151, 2,) and that of "Angle," (§ 60, note 4, and Gloss., *sub nom.*)

[9] A form which we have assumed in preference to the usual one of "Merovingian," and so called from the founder of that dynasty, Méro-wíg, or Mér-wíg, commonly styled by his Latinized name, Meroveus. "Méro-wíg," or "Mér-wíg" signifies *great*, or *illustrious in war*, and is derived from the Teutonic "mér," "maér," or "maéra," *great, illustrious, excellent*, and "wíg," *war*.

[10] In preference to the form "Carlovingian," the usual title of that dynasty, for which there is no reason whatever.

of Charlemagne, Carlomann, or Karl-mann,[11] who had seized upon the throne. Under one of the Merovean kings, Clovis, or Clód-wíg,[12] who lived A. D. 500, not only was the power of the Alamanni broken by them, but they extinguished the last remnant of the Roman dominion in Gaul, and reduced the rule of the Westro-Goths north of the Pyrenees to what is now the province of Languedoc.[13] In the two next generations, their sway was extended over the Thuringians, the various Alamannian and other communities in Germany, and over the Burgundians,[14] who, driven from the country between the Oder and the Vistula by the Gepidae, had first settled contiguous to the Alamanni, with whom they waged incessant war, and who afterwards, probably also forced by this people, had removed to the southeast of Gaul, since a part of Switzerland, Savoy, Dauphiny, Lionnais, and Franche Compté, establishing as early as A. D. 470, the kingdom of Burgundy. But it was under Charlemagne, who became sole occupant of the throne in A. D. 768, and whose celebrity gave name to the dynasty founded by his father, that the empire of the Franks attained to its highest pitch of glory. That prince, with a mind formed for great enterprises, reduced the Bre-

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[11] From the Teutonic "karl," *strong*, or perhaps, *the commons*, and "mann," *a man*, denoting in the first instance *a strong man;* in the second, *a man*, or emphatically, *the man, of the commons.* "Charlemagne," therefore, is not a corruption of "Carolus Magnus," or *Charles the Great*, as is generally supposed, but of "Karl-mann."

[12] Clothwig, Clodwig, Clodowig, Clothovic, Clovis, Ludewig, Ludwig, Louis, and Lewis, are all one and the same name.

[13] The successes of Clovis against the Visi-Goths were arrested by Theodoric the Great, who defeated him near Arles.

[14] Probably either a corruption or an abbreviation from the Teutonic "burg," *a town*, A BOROUGH, and "búend," *a dweller*, from "búan," *to dwell, inhabit*, with reference to their having formed themselves into communes, while the other Germanic peoples were still leading a wandering life.

tons, the last hostile power remaining in Gaul, carried his victorious arms into the Marches of Spain, thereby checking the advance of the Saracens upon the Pyrenees forever afterwards, subdued the Old Saxons in the course of several bloody contests, repelled the Hungarians and Avars, who were threatening Germany on the east, and put an end to the kingdom of the Lombards in Italy. Upon the death of his successor Louis, or Lúdwíg, surnamed the Pious, Gaul, now *France*, became separated from the rest of the Empire, constituting a feudal sovereignty by itself. It was with Hugh Capet, however, A. D. 987, that the line of the *French* kings commenced.

§ 48. During the reign of Charlemagne, the Normans, or Northmen from the Scandinavian countries, especially Norway, began to infest the coasts of France.[1] Afterwards, having seized upon what was called from them *Normandy*, they laid the foundation of that power which was destined to affect the political state of England, and to some extent the population and language of the larger part of the island.

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[1] Probus, during his reign, A. D. 277, transplanted a large colony of the Franks upon the Euxine, but these having become dissatisfied with their new settlements, resolved to return to the land of their forefathers; and accordingly providing themselves with vessels, they made their way back by the Mediterranean, plundering upon every coast where they were obliged to touch. This expedition is supposed to have been the origin of the naval armaments of the north, which afterwards became so formidable to the shores of Europe, and changed the face of many countries. See its bearing upon the Scandinavian question in the Appendix.

Charlemagne is said to have wept when he first beheld the ships of the Northmen, as they appeared off the city of Narbonne, where he was staying, at the same time exclaiming, "I fear not that they can injure me; but I weep that they should dare, in my lifetime, to approach my coasts. I foresee the misery they will bring on my descendants!"

§ 49. The language spoken by the Franks in general, both by those who settled in Gaul, and those who continued to occupy their more ancient seats, was the *Frankic*, called also the *Tudesk*, and *Frank-Theuch*, a dialect which united the tongues of Upper and Lower Germany, as we would expect from the distribution of the various tribes composing the confederacy. Under the Merovean and Carlomannian sovereigns in Gaul, it was the language of the court and nobility, as well as of the mass of the conquerors,—a position which the Norman-French occupied at a later day in England,—until it became absorbed in those cases in which it was not displaced, by the Romano-Gallic, or simply the Romanic, or Romance of Gaul. In Germany, it gradually lost its peculiarities through admixture with the Batavic, and the Alamannic dialects, contributing to the former in the formation of the Dutch, and to the latter in that of the Higher, or Upper German.[1]

§ 50. From the Romano-Gallic, or Romanic of Gaul, as modified by the influence of the dialects introduced by the Franks, Burgundians, and other Germanic conquerors of the country, in the same manner as in Italy and in the Spanish peninsula, proceeded the *Langue d'Oc* and the *Langue d'Oil;* so called from the mode of expressing the affirmative "yes" in the southern and northern sections, or the *Provençal*, and the *Wallon*, or *Walloon*,[1] the pa-

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[1] Specimens of the Frankic dialect have been handed down to us in the following monuments: "Hildibraht and Hadubrant," a heroic song which dates A. D. 730; the "Salic Laws," A. D. 798; a "Translation of Isodore, Archbishop of Seville between A. D. 600 and 636, *De Nativitate Domini*," A. D. 800; the "Oaths of Charles and Louis, and of their Armies," taken near Strasburg in A. D. 842, against Lothar upon the division of the Empire of Charlemagne by Louis the Pious, and appearing both in Frankic and in *Germanicized* Romanic of Gaul; the "Ludwigslied," or *Song of Lewis*, a heroic, or epic poem, A. D. 883; a "Translation of Boethius, *De Consolatione Philosophiae*," A. D. 950; "Willerman's Paraphrase of the Canticles," A. D. 1070; the "Praise of St. Anno, Archbishop of Cologne," A. D. 1075; a "*Te Deum*," of the 12th century; and some other similar productions.

[1] From the Old German "walen," *foreigners*, a designation applied by the Germani to all peoples not belonging to their own race, like that of *βάρβαροι*, by the Greeks. Whence also the present *Walloons* of Belgium, the representatives of the ancient Belgae, and the *Welsh*,

rents of the present *French*, which, however, partakes far more largely of the latter form of the new speech. The Langue d'Oc or Provençal, the language of the Troubadours of France, was perfected at the court of Provence, and the Walloon, that of the "Jongleurs" and "Trouvères," became gradually improved at the court of Paris after the removal of the government from Aix-la-Chapelle, on the separation of the French and German monarchies. The earliest specimens of the Langue d'Oc and of the Langue d'Oil belong to the tenth century.[2]

§ 51. The same thing occurred with the Normans, or Northmen, upon their settlement in Romanized, now also Germanicized Gaul, as with the Franks, in regard to their language. The Scandinavian dialect, or idiom, which they carried with them, also became merged into the Walloon in the course of a few generations, having been retained for a longer or shorter period by the nobility and their retainers, and afterwards appearing only upon the surface of the common speech of the country. The new dialect formed by that means, has been termed *Norman-French*, of which we have the earliest monument in the Laws of William the Conqueror, promulgated between A. D. 1066 and 1087.

§ 52. 3. The *Alamanni*, or *Suabians*. The appellation Alamanni, or Alemanni, from the Teutonic "al," *all*, and "mann," *a man*, and denoting *all men*, was applied by the Romans, if they did not adopt it from those who had assumed it for themselves, to a confederacy of peoples between

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from the Anglo-Saxon "Wealhas," plural of "Wealh," *a Welshman*, primarily *the inhabitant of another country, a stranger*, or *foreigner*. See Gloss. *sub nom.*

[2] The dialects of the French amount to twelve, and under these are ranged upwards of seventy subdivisions, all distinctly marked. To the Bask and the Bas-Breton, spoken within the same territory, we have already alluded.

We will here observe that the very structure common to the Italian, French, Spanish, and Portuguese languages, and set forth in our remarks upon the origin of the first, would prove them all indebted to the same modifying influences operating upon different elements, an influence necessarily posterior to the Roman, or Latin, and therefore no other than Germanic.

the Danube, Rhine, and Neckar, the main body of which was formed of the Suevi, Suavi, or Suabians,[1]—a name originally belonging to the region of the Baltic,[2] or perhaps carried thither, but afterwards more widely extended, and composed itself of Semnones,[3] Marcomanni,[4] and numerous other tribes, especially the more southern Istaevonian. Some of these peoples had been driven back by the Romans to the eastern side of the Rhine, and they now united with all of their countrymen who would join them, to oppose the further progress of their arms. They were first met by the emperor Caracalla, in the beginning of the third century of our era, upon the banks of the Main; but he accomplished nothing against them except the treacherous murder of some of their youth, for which exploit he arrogated to himself the surname of *Alamannicus*. In the succeeding reigns, they became the assailants of the Empire, and at one time entering Italy in great force, advanced almost within sight of Rome; but they were finally repelled, and at length overcome by Aurelian. In A. D. 496, their confederacy was entirely dissolved by the Franks, who, under Clovis, or Clodwig, defeated them in a bloody battle near Cologne, an event which led to their dispersion through the north of Switzerland, Alsace, Baden, Wurtemberg, Suabia, Bavaria, the northern parts of Austria, and beyond the Alps into Italy. They are now particularly

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[1] A name of uncertain origin.

[2] Called from them "Mare Suevicum," *the Suavian*, or *Suabian Sea*.

[3] Probably denoting *confederates*, being related in its root to the Teutonic "samen," *to assemble, unite, confederate;* with which compare the Anglo-Saxon "somnian," "samnian," and the other cognate words, as given under the same in Gloss.

[4] Or, *Border-men, borderers*, or MARCH-MEN, from the Teutonic "marc," *a border, a* MARCH, and "mann," *a man*, a name derived from the position of their settlements.

represented by the *Schwaben*, or Swabians, and in genera by the inhabitants of Upper Germany. Indeed, they ma be said to have constituted the main body of the Germa people, especially in the middle and south of the country, after the migration of some of the other confederacies either wholly or partially, whence the reason that we find Germany called from them in several of the continental languages.[5]

§ 53. The *Alamannic* dialect, which combines to a certain extent many peculiarities of the various Germanic idioms, is such as would naturally proceed from the union of distinct forms of a common language. In some respects, it allies itself very closely to the Moeso-Gothic, as the Gothic ingredient in the Suevic name was by no means small or unimportant. In the course of time a more southern influence gave it peculiarities in consonantal and other sounds, which have been preserved to the present day, and which, though inducing more or less harshness upon its earlier pronunciation, impart additional variety and rhythm to its tones. It now appears in the noble form of the *Higher*,[1] or *Upper German*, a language which having already enriched the world with intellectual treasures of a superior order,—which having developed researches of the human mind unsurpassed for depth, and conceptions unrivalled for freshness of coloring and brilliancy of hue, is

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[5] *Allemagne* in French, *Alemania* in Spanish, and *Alemanha* in Portuguese. It was very natural that the Franks and the Goths, leaving the Alamanni behind with so widely extended a name, should afterwards denominate their fatherland from them.

[1] As the usual terms, *High* and *Low*, applied to the German, have reference to the distinctive features of the modern language as spoken in Southern, Upper, or Higher Germany, and Northern, or Lower Germany, we have preferred those of *Higher* and *Lower* as more definitive, and less liable to misconception. The distinction, therefore, is properly geographical, and is not made with regard to the *quality* of the language in either section, although the Higher German, as almost universally the language of books in later times, is entitled to the preeminence. In some periods of the Empire, Lower German had the predominating influence.

destined to show forth still greater triumphs of genius through generations to come. It was principally the writings of Luther, in connection with the Reformation, that gave an impulse to this form of the great mother-tongue.[2]

§ 54. 4. The *Batavi.* The Batavi,[1] who, according to Tacitus, were originally the same as the Catti, or at least offsets from that tribe of the Germani, occupied the country about the mouth of the Rhine, now forming a part of Holland. Caesar, by whom they are first brought to our notice, locates them in his day between the Waal and the other branches of that river to the north. They early became the allies of the Romans, who in many of their wars found them their main support, and who always showed for them

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[2] The following are the principal productions in the Alamannic, coming down to the era when that dialect passed into the more modern German: an "Exhortation to Christians," A. D. 720; a "Translation of the Rules of St. Benedict," by Kero, a monk, A. D. 800; a "Latino-Theotisc Glossary to the Old and New Testaments," by Rhabanus Maurus, A. D. 850; a "Poetical Paraphrase of the Gospels," by Otfrid, a Benedictine monk, A. D. 860; a "Translation of the Book of Psalms, with a Commentary upon it," by Notker, a monk of St. Gallen, A. D. 1020; the "Lays of the Minnesingers," extending from the 12th to the 14th centuries, and containing among them the celebrated epic of the Nibelungen Lied, or *Song of the Nibelunger*, by Henry von Ofterdingen, A. D. 1150, with other poems of great beauty; the "Schwaben-Spiegel," or *Suabian Mirror*, a code of provincial laws, A. D. 1250; the "Edelstein," or *Gem*, a collection of fables by Boner, a Dominican monk, A. D. 1324–1349; after which we have different versions, either of the whole or of portions of the Sacred Scriptures, exhibiting the transition-state of the language, both in grammatical forms and in words themselves.

[1] The Latinized form of the native "Bataver," or more properly "Batauwer," denoting *the inhabitants of a good land*, or *country*, from the Teutonic "bat," or "bet," *good*, and "auwe," "ouwe," "uwe," or the like, *a land* or *country*, with a further significant termination. The name is said to be still preserved in a part of Gelderland, called the Betuwe, i. e. *Good-land*. With regard to "bat," or "bet," compare Gloss. § 63.

peculiar marks of regard,[2] and continued for the most time[3] faithful to the Empire until the period of its decline, when they were overwhelmed themselves in its downfall. About the time of the taking of Rome by Odoacer, their name disappears almost entirely from history. In A. D. 287, their possessions had been invaded by the Chamavi, and in A. D. 358, by the Salian Franks,[4] while other neighboring peoples continually encroached upon their borders. Their country, with its new occupants, remained attached to the Frankish dominion until A. D. 903, from which date it began to be governed by independent counts, afterwards styled *Counts of Holland*. Some, however, would refer the sovereignty of the counts to the age of Charlemagne, under whom they say Holland became a feudatory. The name is derived from the *Old Dutch* "ollant," a word which denotes *marshy, fenny,* or *boggy ground*, and first appears in A. D. 1064.

§ 55. But the invaders and successors of the Batavi, of whom we have spoken, did not confine themselves to the *Insula Batavorum*, and the adjoining districts. They spread over the greater part of what has since constituted the Netherlands, now comprising the kingdoms of Holland and Belgium. In A. D. 1579, the most of the provinces of the former country revolted against Philip II. king of Spain, the last count, and two years afterwards were joined by the others, forming a league under the name of the *Seven United Provinces of Holland*. Of those which remained at-

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[2] They appear to have been usually styled "*socii*," and "*amici et sodales populi Romani*."

[3] The Batavi revolted against the Romans in the reign of Vespasian, and extorted from them many concessions in their favor. They were afterwards brought under greater restrictions both by Trajan and by Hadrian.

[4] Those of the Batavi who remained from the exhausting levies of the latter wars of the Empire, were swallowed up by these invaders.

tached to Spain until their cession to the house of Austria by the peace of Utrecht in A. D. 1703, Flanders became the most conspicuous.

§ 56. Of the language of the ancient Batavi we know nothing, except that it was Teutonic. The earliest specimen belonging to the region which they occupied, and by some termed *Old Dutch*, falls in the age of Charlemagne, about A. D. 800, and identifies itself in many respects with the Lower German of the same period, from which indeed there is no reason that it should have differed much, as the Frankic peculiarities appearing upon its surface also exhibit themselves in that order or diversity of the Germanic. The nice shades of the *Batavic*, which must have been very nearly related to the Ancient Friesic, if not one and the same dialect, had long disappeared through the blending of the various tribes that, as we have intimated, rushed in upon the diminished and diminishing Batavi, as the Roman power declined. In the thirteenth century, the new tongue became divided into *Dutch* and *Flemish*, the latter being an improved form, as the Flemings then rose to the pre-eminence. Afterwards the Hollanders acquired the most power and influence, and upon the union, in A. D. 1581, the *Dutch*, or *Hollandish* was made the language of the government, consequently becoming the vehicle of the learned, and of the press. Few languages have been more ennobled by great writers than the Dutch, around which clusters a constellation of bright names; and it is probable that the Flemish, by throwing off trammels, may hereafter regain an eminent station.[1] Of the less important dialects of the Dutch, such as those of Gelderland and Overijssel, the former of which approaches the German more nearly than any other one of the class, it is unnecessary to speak.[2]

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[1] Flemish continues to be spoken in all Flanders, North Brabant, and a part of South Brabant. In other provinces, as well as in one division of the last-mentioned, Walloon, a modification of the old language of that name, is the common speech of the inhabitants.

[2] The earlier monuments of the language that we have been considering, are: a "Translation of the Psalms," to which we have had reference; a "Copy of the Charter of Brussels, in A. D. 1229;"

§ 57. 5. The *Frisii*, or *Friesians*. The principal seat of the Frisii[1] has been placed between the Rhine and the Ems, but they were extended, with only a few interruptions, along the whole coast of the German Ocean, from the Scheldt to the Elbe, and even beyond the latter river into the Peninsula of Jutland. Their southern border was more or less pressed upon, and indented by the Batavi, Bructeri, Chamavi, and especially by the Chauci, until the last, with their confederates, assuming, as we have seen, the name of Franks, abandoned the country; while those about the mouth of the Elbe, particularly after the departure of the Chauci, were invaded by the Saxons from the neighboring islands,[2] at the same time that the limits

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"Reinaert de Vos," or *Renard the Fox*, an allegorical and satirical poem of great celebrity, which first appeared in the Old Flemish dialect, Part I., about A. D. 1150, and Part II., a hundred years afterwards; the *Writings of Jacob van Maerlant*, called the Father of the Dutch and Flemish Poets, who lived from A. D. 1235 to 1300; the "Rijmkronijk," or *Poetical Chronicle* of Melis Stoke, which falls about A. D. 1283, near the time the Hollandish ascendency began; the "Charter of Leyden, in A. D. 1294;" the "Rijmkronijk" of Jan van Heelu, A. D. 1291; the "Life of Jesus," a harmony of the Gospels, belonging to the latter part of the thirteenth century; the "Spiegel onser Behoudenisse," or *Mirror of our Redemption*, one of the first books printed by Koster, and supposed to have been issued in A. D. 1424; the different *Versions of the Sacred Scriptures* published between A. D. 1477 and 1581; from which time the more modern productions of Cats, Hooft, De Groot, or Grotius, Camphuysen, and others, begin to date.

[1] According to the later Roman writers, Frisones, and Fresones, and to the Greek authors, φρίσσιοι and φρίσιοι. So called from the coldness of their climate, the root of their name being found in the Teutonic "frisen," or "friesen," *to freeze*. Hence, too, the ancient name of their country always preserved, Friesland, like Island, or Iceland.

[2] The *Saxonum Insulae*, off the coast of the Cimbricus Chersonesus.

of their brethren within the Chersonesus were greatly narrowed by the gradual encroachment of the Jutes, on the north, and of the Angles on the east. Having occupied the shores of the sea for some ages before our era, as from their position they must have been among the foremost of the Germanic tribes in their advance into Europe, and being strongly attached to their native soil, as all maritime people usually are, the Frisii, probably in order to avoid removal from their settlements, as well as any disturbance in their possessions, and for other reasons, readily entered into an alliance with the Romans upon their appearance against them.[3] That alliance, though they were afterwards brought into subjection to the Roman sway, and the subsequent withdrawal of their more powerful neighbors at different intervals, tended very much to preserve their nationality for centuries; but the unceasing inroad of the Dane on the one side, and of the German and Hollander on the other, has left them no more than the dispersed fragments of a name. As a people who always maintained individuality of character, who made it a point never to submit to a law not enacted for the public good, nor suffered the least invasion of private rights by the sovereign power, the Friesians must command our regard; at the same time that, apart from historical testimony in the matter, we are led to look upon them as almost an integral portion of our Anglo-Saxon ancestors, if indeed either the Angle or the Saxon character stood in need of a Friesian ingredient.

§ 58. *Friesic* is still spoken in Friesland, a district of country in the Netherlands surrounded on every side but the east, by the Zuider Zee, and extending in that direction as far as the Jade, under the name of East Friesland, as well as upon the opposite

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[3] Under Drusus, in the reign of Augustus Caesar, and prior to the Cheruscan war.

shore of the Zee, under that of West Friesland, or North Holland. Since the close of the sixteenth century, however, it has almost entirely disappeared from the two last-mentioned sections, but remains vernacular in Sagelterland, or Saterland, between the Ems and the Lee, and in the district of Bredsted, Duchy of Schleswig, where it is more or less mixed with Danish. These dialects are respectively termed the *Sagelterlandic*, or *Saterlandic*, and *North Friesic*. In Friesia Proper, the seat of the Frisii of Tacitus, the language bears the name of *Country Friesic*, differing but little from which are the *Hindelopian* and the *Schiermonnikoogian*, spoken in the villages of Hindelopen and Schiermonnikoog in the same region, and known as the *Town Friesic*. Friesic is interesting to us as a language which has preserved its originality in a great measure for ages, and as being very nearly related to the Anglo-Saxon, upon words and forms of which it throws not a little light, a light that is also reflected downward upon the English. *Old Friesic* does not differ materially from the modern tongue.[1]

§ 59. 6. The *Saxons*, divided into *Old Saxons* and *Anglo-Saxons*. The first notice which we have of the Saxons in Europe, and which is by Ptolemy, places them upon the *Saxonum Insulae*, three small islands off the coast of Jutland,[1] with settlements either newly established, or, what

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[1] The *Old Friesic* has been more or less preserved in the "Asegabôk," or *Book of the Judge*, containing the laws of the Rustringer, located about the Jade; date A. D. 1212–1250; the "Littera Brocmannorum," or *Written Law of the Brôcmen*, who lived in East Friesland, A. D. 1276–1340; the "Amesga-riucht," or *Code of the Ems*, A. D. 1276–1312; the "Keran fon Hunesgena-londe," or *Statutes of the Country of the Hunsingoër*, A. D. 1252 as revised, but dating further back in their first promulgation; the "Jeld and Botha," or *Currency and Mulcts*, for the several parts of Friesland, A. D. 1276; the *Old Friesian Laws*, of a more recent date than the foregoing, published by the learned Friesian commentators Wierdsma and Brantsma; the *Leeuwarden Charters*, and the like.

[1] North Strandt, Busen, and Heilig-island, or *the Holy Island*, the seat of worship of the idol "Foseti," and supposed by some to be the

is more likely, still remaining upon the opposite coasts of the Chersonesus, and especially about the mouth of the Elbe. It has been a matter of wonder with some that they are not mentioned by Tacitus, who is remarkable for his deep research into the ethnical state of Germany in his day, but they must have escaped his observation from the position and the small extent of the territory which they occupied at the time. If we might also hazard an additional conjecture with regard to his silence about them, we would in like manner attribute it to the partial but temporary absorption of their name by their kindred tribes, the Jutes and Angles—an opinion fully justified by the history of more than one of the Germanic peoples, as well as borne out by facts afterwards developed, and connected with the conquest of Britain, as will clearly appear. Others are disposed to regard the Fosi[2] described by him as the same people, since Saxones were found in possession of their country within a century afterwards; but their name offers no clue for ascertaining the truth of the supposition, nor are there any incidental circumstances to verify it. On the

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island described by Tacitus as containing the "sacrum nemus," or *sacred grove* devoted to the goddess Hertha, or *Earth*, though this distinction has been assigned by others to Rugen in the Baltic, and we think with more plausibility, as far as the natural features and traditions of the latter are concerned, while the name of the other, handed down from time immemorial, would seem to justify its claims.

[2] The *Foxes*, as their name would seem to imply, from the Lower Germanic "voss." The idol Foseti, in connection with Heilig-island, would at first sight identify them with the Saxones, but as that object of worship is not mentioned by any writer prior to the eighth century of our era, it is likely that it was carried thither by emigrating Fosi, long after the power of the Saxons had become established on the main. And this opinion is corroborated by the fact that the Fosi, in the days of Tacitus, were dwelling near the sources of the Visurgis, or Weser, and at the other date to which we have referred, Heilig-island was denominated Fossetis-land.

contrary, the hypothesis is hardly tenable, as the Fosi had never been a tribe of any note; and to imagine that they would have relinquished their distinguishing appellation upon an increase of power, is altogether unreasonable. They must therefore have become incorporated with the conquering Saxones, as these advanced southward, a movement which was subsequently favored and accelerated by the withdrawal of the Chauci and other Frankish tribes, as we have already seen, from the neighborhood of the Baltic. Indeed it was principally owing to this migration of the Franks, as likewise of the Goths, and other confederated peoples of Northern Germany, that the Saxon name received an impulse which resulted in its supremacy throughout the same region, and which afterwards gave it an important influence, at different periods in the affairs of the Holy Roman Empire, besides preparing the way for its introduction upon a soil, equally, if not more propitious to its full development.

§ 60. The Saxons, upon the extension of their name and power on the continent, became divided into Eastphalians, Westphalians, Angrivarians, North-Albingians, and Trans-Albingians, according to their situation with regard to the Weser and the Elbe, and the North Sea, occupying a district of country comprised between the Rhine on the one side, and the territory of the Danes on the other, with its southern border resting upon the Alamanni, except where it touched the dominion of the Franks. With this people they were engaged in incessant conflict, ofttimes attended with the greatest success, until the reign of Charlemagne, who, after a bloody war of thirty-three years, reduced them to feudal subjection, and compelled them to embrace Christianity by renouncing the worship of Wóden and being baptized. Those of them who remained upon the continent, after many of their countrymen had emigrated to Britain, were termed by the Angles who consorted with

the latter, *Eald-Seaxan*, or *Old Saxons*, an appellation by which they are still distinguished.

§ 61. Those of the Saxons who, as we have just intimated, continued to occupy both their ancient and their newly-acquired localities on the continent, spoke what is called the *Old Saxon* dialect, the immediate progenitor of the *Lower German*, and differing from the Anglo-Saxon only so far as the two languages were developed under different circumstances. Lower German now prevails, in various provincial dialects,[1] from the Rhine to the borders of Livonia and Estonia; in the southeastern part of Westphalia, running into the Higher German, and on the confines of the Netherlands, mixing with the Dutch; but it is heard in its greatest purity within the territories of Holstein and Schleswig, and in South Jutland. It was found in its most flourishing stage just before the Reformation, from which time it began to be displaced as the idiom of the press and of high life by its more successful competitor. The Lower German is a softer and richer form of speech than the Higher, at the same time that it possesses all the force of expression and facility of composition which distinguish the latter, and assimilate it in that respect to the Greek and the Samkrit. It is also more nearly allied to the English. Whether it will ever rise again to importance must depend upon the future political state of Germany.[2]

§ 62. We have found the peninsula of Jutland[1] inhabited

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[1] The number of the dialects belonging both to the Upper and the Lower German, besides those on the Italian side of the Alps, is between fifteen and twenty.

[2] The chief works illustrative of the *Old Saxon* dialect are the following: "The Heliand," or *Savior*, a Harmony of the Gospels in alliterative lines, belonging to the early part of the ninth century; a "Translation of Tatian's Harmony of the Gospels," A. D. 890; a "Chronicle in Rhyme," entitled "Battle of Henry I., the Saxon, against the Huns," A. D. 1216; an "Allegorical Poem on Love and Fidelity," A. D. 1231. But the two last poems begin to show the transition to Lower German, which form of the common language of Germany becomes more fully developed in the productions of the two succeeding centuries.

[1] So called from the Jutes, and pronounced *Yutland*. Its more

at first by Kimbri, who, as we have before observed, gave it the name by which it was known among the ancients. These Kimbri were afterwards either displaced, or swallowed up by invading Teutones of the Germanic branch, so that their name in the end entirely disappears from the history of the Chersonesus. But the Germanic invaders themselves, divided into Jutes,[2] Strand-Friesians,[3] Saxons, and Angles,[4] and yet connected by dialect, by manners, customs, and civil institutions, were in turn obliged to retire in a great measure, before the Dane, from the plains of Scandinavia.[5]

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ancient name was "Reid-Gotaland," to distinguish it from "Ey-Gotaland," *the Insular Gothland*, or *Jutland*, which confirms the opinion advanced in the following note.

[2] The name "Jute" is found variously written by old authors, so as to give *Geat*, *Giot*, *Jet*, *Jot*, *Juit*, *Uit*, *Iot*, *Eot*, and is evidently nothing more than a modification of "Goth." So multiform an orthography also affords us a clue to the sound of the Saxon *g*, especially before the soft vowels.

[3] So called from their situation. Their district was denominated Friesia Minor.

[4] The "Angli" of Tacitus and other ancient authors, and the "Angle," "Engle," and "Englan," of the Anglo-Saxon writers. At the time of the invasion of Britain they occupied the district of Anglen in what is now the Duchy of Schleswig. Their name is supposed to have been derived from "angel," "angl," *a hook*, or *sort of barbed instrument*, which they used in war as well as on other occasions, throwing it after the manner of the modern harpoon with great dexterity. It was also in use among the Franks, who probably adopted it from this people, their kinsmen, and at one time their neighbors.

[5] "Dane" denotes *the inhabitant of a plain*, or *valley*, from a root corresponding to that in the Anglo-Saxon "denu," *a plain, vale, dale, valley*, DEN, in the old sense; Gloss. § 46. Scania was their original seat, from whence they gradually proceeded to the conquest of Ey-Gotaland, and afterwards of Reid-Gotaland, and where they continued to hold possessions. But according to Snorre Sturleson's Ynglinga Saga, the name of the people was derived from one of their early sovereigns, *Dán the Magnificent!*

§ 63. This opinion of the entrance of the Danes into the peninsula, and of their advance southward, until they were finally arrested by the barrier which the Old Saxons, as well as those Jutes and Friesians who never sought a home off the continent, opposed to their further progress, is confirmed by the extension of the *Danish* form of the *Scandinavian*, or *Old Norse*, in the same direction, until it meets the dialects of Germanic origin.

§ 64. The Danes having gained a footing upon the northeastern coast of the peninsula, first came into collision with the Jutes, who were established in the same parts. These gradually yielded before increasing numbers, until, being unable to recede any further, many resolved to seek settlements elsewhere; and accordingly we find, A. D. 449, three "ceóls," or vessels manned by Jutish warriors, under the conduct of two brothers, Hengist and Horsa, as pioneers in the enterprise, arriving at Ebbs-fleet in the Isle of Thanet, at a time when the Britannic chiefs, with Vortigern, or Gwrtheyrn, king or supreme ruler,[1] were assembled in council for the purpose of devising means to resist the continual incursions of the Scoti from Ireland, and of the Pihts from the northern part of the island. The Britons had been previously abandoned by the Romans, who were obliged to call in all their remote troops to defend the ancient territory, and the very walls of the Eternal City, and, little foreseeing the consequences of the step, cheerfully agreed to employ the new-comers as subsidiaries. The latter having been very successful in their expeditions against the enemy, at various points, and requiring a larger force to make attacks that would be attended with a permanent effect, were allowed to call over others of their

[1] Romanized Britain had been divided into thirty "civitates," or states, which upon the withdrawal of the protection of the Empire became so many distinct sovereignties, each governed by a native ruler, who was styled *king*. Gwrtheyrn was the first that had risen to supreme authority over the rest.

countrymen to their aid, and had the Isle of Thanet assigned them as their place of residence. Seventeen more "ceóls," therefore, shortly arrived to their assistance, bringing with them "the blue-eyed Rowena," daughter of Hengist, and not long afterwards the additional number of forty, with the son and kinsmen of that chieftain. The object for which they had been first employed being now accomplished, the Britons were desirous of dismissing them, which disposition on their part led to disputes, and finally to a war, that was carried on with alternate success for the space of six years. It is said that at one time, after the battles at Aylesford and Stonar, in the former of which Categirn, son of Gwrtheyrn, fell on the side of the islanders, and Horsa on that of the Jutes, Hengist abandoned his original intention of making a fixed settlement, and retired from the country. But whatever his intentions were in retiring, we behold him appearing again with a larger force, and by the decisive victory which he gained over his antagonist at Crayford, in A. D. 457, fully establishing his power in Kent. His subsequent battles were both numerous and well contested, but Jutish valor prevailed over Britannic desperation in almost every case, and at his death, he left to his son Aesca a kingdom composed of Kent, the Isle of Wight, and a part of Hampshire.

§ 65. As it would be foreign to our purpose to enter into the particulars of the conquest of Britain, which we have seen commenced by the Jutes, we will give merely the outlines of the history that follows.

§ 66. The success of the Jutes inducing others from the peninsula to make similar attempts, in A. D. 477, Ella, a Saxon chieftain, arrived with a small band of followers, and being afterwards joined by fresh adventurers, probably from his own native district, he succeeded at the end of fourteen years, despite unceasing opposition from the Britons, in founding the kingdom of the South-Saxons, or of South-

Seax, now Sussex. Two years after the date of this event, in A. D. 493, another and a still more powerful expedition sent forth from the same people, under the conduct of Cerdic and his son Cynric, who were aided at the outset by a band of allies led by Porta,[1] and subsequently recruited by a large force under Stufa and Wihtgár, proceeded to the establishment of the kingdom of the West-Saxons, West-Seax, or Wessex, comprising in its fullest extent the part of Hampshire that had remained unconquered by the Jutes, Berks, Wilts, Dorset, Somerset, Devon, and a section of Cornwall. It required an incessant struggle of twenty-six years, in which both the Britons and the Saxons put forth their utmost strength, and in which the celebrated Arthur figures as the hero of the former, to enable Cerdic to lay even the foundation of his power. But his successes were continued by his equally enterprising and brave son Cynric, and grandson Cealwin, so that at the expiration of eighty-two years, Wessex had become the most extensive and formidable of the newly-constructed sovereignties. Meanwhile the third Saxon kingdom, that of the East-Saxons, or of East-Seax, or Essex, embracing the present shire of the same name, Middlesex, and the southern part of Hertford, and containing the future metropolis of the whole dominion, was begun by an invasion in A. D. 527, and being supported by the collateral aid which those already established afforded, was soon placed beyond the reach of danger from the common enemy.

§ 67. But that which was to consummate the conquest of the greater part of Britain, was the invasion of the parts lying on the north of the Saxon and Jutish settlements, by the Angles, who, influenced by motives of self-preservation,

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[1] Porta effected his landing at what was afterwards called from him Portsmouth, though a different derivation has been given for the name of the place by some; Gloss., *sub. nom.*

and by other reasons, resolved upon making a change of soil. They accordingly commenced that series of migrations, which eventually led to their almost entire removal from their native country,[1] and which affixed their name upon the land of their adoption, to be retained forever afterwards.

§ 68. Of the first incursions made by the Angles, and which date from A. D. 527, simultaneously with the founding of the East-Saxon monarchy, and while Cerdic and Cynric were contending with the Britons in the south, no records of the particulars have reached us. We only know that they succeeded in establishing the kingdom of East-Anglia, comprising Norfolk, Suffolk, Cambridge, a part of Bedford, and the Isle of Ely. But in A. D. 547, the most formidable expedition which had yet appeared against the island was sent forth. That expedition was conducted by Ida, who, after the numerous and bloody engagements which the history of the Anglo-Saxon conquest discloses in every page of its progress, firmly erected his throne upon the ruins of the ancient Bernicia, or Bryneich, a district of country comprehending Northumberland, and the south of Scotland between the Tweed and the Frith of Forth. A part of this territory, however, remained in possession of the Britons, or Kymri, until the close of the tenth century, but in the mean time continually decreasing, and had been called from them *Cumbria*, whence *Cumberland*. Upon the death of Ida in A. D. 559, and the accession of Adda, one of his twelve sons who had accompanied him to Britain, to the throne of Bernicia, Ella, commonly styled "the Northern," a powerful chieftain of the same people, withdrew from his allegiance with a large body of followers, and having overrun the province of Deïra, the old Deïfyr, between the Tweed and the Humber, set up the third Angle kingdom, embracing York, Durham,

[1] Bede intimates that their migration to Britain was so complete, that their native district remained quite a desert.

Northumberland, Cumberland, Westmoreland, and Lancashire. The fourth, that of Mercia, owed its origin to Crida, A. D. 586, if not to the inroads of inferior chieftains before that time, and comprised Leicester, Lincoln, Northampton, Rutland, Huntingdon, the northern parts of Bedford and Hertford, Bucks, Oxford, Gloucester, Warwick, Worcester, Hereford, Stafford, Shropshire, Chester, Derby, and Nottingham. Mercia itself having been conquered by adventurers from Deïra, was at first considered but an appendage of the latter, and therefore not Crida, but Penda his grandson, has been looked upon by some as standing at the head of its independent sovereigns.

§ 69. It is uncertain whether any of the inhabitants of Friesia Minor, or the Strand-Friesians, accompanied the Jutes, Saxons, and Angles to Britain; but at the same time rendered very probable when we take into consideration that these different peoples dwelt contiguous to each other, that they were not only mutually, but very nearly related, and that, from their position, the same causes which compelled the Jute, Saxon, and Angle, operating as they did, to abandon their native soil, would also act against the Friesian in a similar manner. Besides, although omitted by Bede in his enumeration of the tribes that either successively or simultaneously engaged in the conquest of Britain, they are mentioned by Procopius; and according to the Saxon Chronicle, in A. D. 897, Friesians, who must have been natives of the country, fought along with the Angles under the banner of Alfred the Great against his Danish enemies.

§ 70. We have thus found eight distinct sovereignties established in Britain by the invaders from Germany—one Jute, three Saxon, and four Angle—comprehending what is now usually styled the Saxon, or Anglo-Saxon Octarchy.[1]

[1] Once generally termed a Heptarchy. "The word heptarchy,"

Within the limits which they embraced, the native population had been either exterminated, or reduced to a state of abject slavery. Thousands, both to avoid the latter evil and to escape the sword, crossed over into Gaul, and took refuge in the ancient Armorica, where their descendants still retain the national idiom, though modified, and pass under the name of *Bas-Bretons*, while the greater part of the survivors retired among their scattered countrymen who occupied the mountainous and otherwise inaccessible districts of the island, especially Cornwall, and Wales, and the more northern section. But even there the Saxon and the Angle continued to pursue them, and their name would have been entirely blotted out before the expiration of another century, if civil dissensions had not begun to arise among the conquerors themselves. As early as A. D. 568, Ethelbert, the fifth king of Kent, invaded Wessex, at that time governed by Cealwin, who had succeeded to the title of *Bretwalda*, or *Ruler of Britain*,[2] an example which was followed at different times by others of the Anglo-Saxon sovereigns, until the octarchy, now a hexarchy, and again emerging into a heptarchy, finally ended in constituting but a single government in the hands of one man. That man, it has generally been said, was Egbert, who, instructed in the school of Charlemagne, upon his accession to the throne

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says Mr. Turner, "came to be used from the habit of mentioning the two kingdoms of Deira and Bernicia, under the appellation of Northumbria. But though they were at times united under one sovereign, yet, as they became consolidated, Essex, Kent, or Sussex ceased to be separate and independent kingdoms; so that the term was still improper."—*History of the Anglo-Saxons*, vol. i., B. III., Chap. V., note 2.

[2] According to Bede, there were seven Bretwaldas before Egbert, A. D. 806, of which Ella king of Sussex was the first, and Cealwin, the second. It is not known how the title was obtained by the different sovereigns who held it.

of Wessex in A. D. 800, resolved to profit by the arts of government which he had learned; and taking advantage of every occasion that arose from the distracted state of some of the other kingdoms, succeeded before his death in asserting the supremacy of his own over all the rest. But although Egbert made Wessex the predominant power in the island, it was neither he, nor even Alfred the Great,[3] but Athelstán, grandson of the latter, and son of Edward the Elder, who rose to be the first monarch of England.[4]

§ 71. The Saxons being pagans, and worshipers of Wóden at the time of their invasion of Britain, destroyed all the monuments of Christianity that were found upon the island within the range of their conquests. Hence we find among them an entire ignorance both of the precepts and practices of our divine religion. But Gregory the Great, before he had ascended the papal chair, became very much interested in the nation from the surpassing beauty of some Anglo-Saxon youths whom he saw exposed for sale on one occasion in the markets of Rome, and after he had been chosen as head of the church, he determined to employ every means to effect the conversion of the people. Accordingly, in A. D. 596, he dispatched Augustine, with a number of other monks, in all about forty, upon a mission to the island, where they arrived the following year, taking with them interpreters from among the Franks, probably because Ethelbert king of Kent, and "Bretwalda," to whom they appear to have been directed, had married Bertha, a Frankish princess, and herself a Christian. Being received with kindness by Ethelbert, and allowed to pro-

[3] Neither Egbert and his immediate successors, nor even Alfred the Great, adopted any other title than that of "king of the West-Saxons," —"West-Seaxna cyning."

[4] "Totius Angliae monarchiam primus Anglo-Saxonum obtinuit Edelstanus," says Alured of Beverley, as quoted by Mr. Turner.—*Hist. of the Anglo-Saxons*, vol. i., B. III., Chap. XI., note 6.

mulgate their doctrines, they soon succeeded in drawing over several of those to whom they addressed themselves, to the faith of Christ, and before long, the king himself, who received the rite of baptism. Ethelbert, however, would allow no compulsion to be used towards any of his subjects; but in the course of a few years he had the satisfaction of seeing large numbers follow his example, an event to which the blessed St. Gregory had always looked forward as the consummation of his earthly happiness. From Kent the Gospel was carried into Essex, then subject to the former kingdom, but governed by Sabert, nephew to Ethelbert on the side of his sister, and although banished from both sovereignties by their successors, it was shortly reinstated, never more to be superseded by pagan rites. About A. D. 628, Christianity was also introduced into East-Anglia and Wessex, and in A. D. 655, into Mercia, after which diffusion it began to spread more or less rapidly in the other kingdoms, whither zeal and accident had carried it.

§ 72. From the introduction of Christianity among the Anglo-Saxons, may be dated the rise of their written literature; for although there is every evidence that characters —the *Runic*—were in use among them, as among all the early Teutonic peoples, still they were never employed for any extensive purpose—never for any thing else than to commemorate some leading event, or for funeral inscriptions. The poem of *Beówulf*, the *Scóp's Excursion*, and other compositions of the same character, may be older, but the *Laws of Ethelbert* are probably the first Anglo-Saxon production handed down to us, which was ever committed to writing.[1]

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[1] Even if the poem of Beówulf was composed in the days of Hengist, as some think, we need not conclude that it was at once committed to writing, as it may have been preserved in the memory of minstrels, and thus handed down to later times, like the Homeric Rhapsodies, and all literary productions in the early unlettered stage of a people.

§ 73. The language which the Jutes, Saxons, and Angles carried with them into Britain, was that form of the Germanic known as the *Anglo-Saxon*, the noble foundation of our highly-improved speech. What shades of difference existed in the dialects spoken by these several peoples, we are unable to say; but a comparison of the Laws of Ethelbert with other monuments that have descended to us, would lead us to infer that they were very slight. Besides, if there were any at first, it is probable that they became generally effaced upon the West-Saxon supremacy, so that nothing more remained than such verbal variations as are incident to every language in an unsettled state. Those differences of dialect which we afterwards find, proceeded from causes that operated subsequently to the invasion and subjugation of the Britons.

§ 74. There is nothing that shows the extent and entireness of a conquest so much as the substitution of the language of the conquerors for that of the conquered. The degree of the one is always the index of the other, and hence no conquest could have been more thorough than that of Britain by the Anglo-Saxons, since these not only changed local names in most instances as their arms progressed, but refused the adoption of any terms from the native idiom. Hardly does a Britannic synonym appear on the surface of the Anglo-Saxon, so that if the conquerors had continued as they began, instead of turning their arms against each other, the remnants of the Kymric and Keltic would soon have been blotted out entirely from among the languages of the earth.

§ 75. Pure Anglo-Saxon, the language of Alfred the Great and of Abbot Aelfric, of the poet Caedmon and in general of the Saxon Chronicle, is that form which obtained before the Danish invasions, in every part of the island, and always in the southern, or the Saxon and Jutish divisions. It must therefore be regarded as the parent of the *English Proper* in contradistinction to that of the *Lowland Scottish* dialect, a rank which no one will deny to the former, at the same time bearing in mind that the foundation of the latter early became subject to foreign influences, and remained under them for a much longer period.[1]

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[1] Editions of the following specimens of the Anglo-Saxon literature

§ 76. It may not be amiss to observe in this place that no language ever possessed greater capabilities, or more powers of development, so as to become fully adequate for all the purposes of human speech, than the Anglo-Saxon; and in saying this we only express a leading characteristic of the Teutonic tongues in general. The Anglo-Saxon, too, appears to us as one of the most original forms of language, not only containing words which from their formation and sounds we would be almost disposed to regard as primeval, but constructed throughout of elements definite as well as significant, and combining with such regularity as to constitute one beautiful and harmonious whole. We do not make this assertion at random or from prejudice, but in accordance with a full conviction of the judgment, after close study and

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have been issued from the press at various times, beginning with A. D. 1567: "Aelfric's Sermon of the Paschal Lamb;" the "Civil and Ecclesiastical Laws of the Anglo-Saxons," in one edition of which are added, "the Laws of Edward I. and of Henry I., in Latin, and those of William the Conqueror in Norman-French;" the "Gospels of the Four Evangelists," in one case with the Moeso-Gothic version; "Aelfric's Treatise concerning the Old and New Testaments;" a "Paraphrase of the Psalms of David;" "King Alfred's Version of Bede's Ecclesiastical History of the Anglo-Saxons;" "Caedmon's Poetical Paraphrase of the Book of Genesis and other Parts of the Sacred Scriptures;" "Aelfric's Latin Grammar for the Use of Anglo-Saxon Youths;" the "Saxon Chronicle," continued to A. D. 1154, but in genuine Saxon only as far down as A. D. 1079 or 1100; "Aelfric's Heptateuch, Book of Job, and Gospel of Nicodemus, with a Fragment of the story of Judith, the latter in Dano-Saxon (?);" "King Alfred's Version of Boethius, *De Consolatione Philosophiae;*" "Aelfric's Homily on the Birthday of St. Gregory;" "King Alfred's Version of the Histories of Orosius;" "King Alfred's Will;" "Beówulf, an Epic, and other Poems;" "Miscellaneous Poetry," by Conybeare; the "Menologium, or Poetical Calendar of the Anglo-Saxons;" the "Anglo-Saxon Version of the Story of Apollonius of Tyre," upon which Shakspeare's Pericles is founded; the "Codex Exoniensis," a collection of Anglo-Saxon poetry from a MS. in the library of the Dean and Chapter of Exeter; besides numerous detached productions belonging to the language. But there is much that remains to be brought to light.

thorough investigation, carried as far as our limited opportunities would allow.

§ 77. It was in the year A. D. 787, and therefore prior to the reign of Egbert, that the Northmen, especially the Danes, who had succeeded to the naval depredations of the Saxons in the countries bordering upon the German Ocean, made their first appearance off the coasts of Britain. From that time they commenced a series of systematic operations against the island, at first for the sake of plunder, and finally in order to effect settlements, if not to compass the entire reduction of the Anglo-Saxon name, until under the heroic Ragnar Lodbrog, lord of the Danish Isles, and afterwards under his brave but fierce sons, the last object came very near being attained. They prevailed against the Angle kingdoms, which they laid waste in every direction, and, still later, conducted by the famous Hastings, would have met with the same success against Kent and the Saxons, if they had not been eventually opposed by the superior genius of the great Alfred. This prince, the ornament of his age, the successful warrior, and both the patron and cultivator of letters, not only broke the force of the attacks which particularly threatened himself, but by weakening the power of the Anglo-Danish sovereigns, prepared the way for its complete annihilation in the two next generations. The Danish conquest, however, continued long enough in the north to affect to some extent, both the population and the language of that part of the island. And if we may venture an opinion on the subject, over high authorities, we would say that the name "England," or "Engla-land"—*the land of the Angles*, or *the Angles'-land*, was first generally employed by them to denote the whole territory comprised within the Anglo-Saxon conquest.[1]

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[1] Before the period to which we have referred, we find the two main appellatives, "Angle" and "Saxon," used indiscriminately by those

§ 78. The Anglo-Saxon language having been equally established in its purity in the more northern parts of Britain as in the Saxon and Jutish kingdoms, by the first invaders, was afterwards extended, with the conquest of the country, throughout the Lowlands of Scotland, confining the Gaëlic to the Highlands. Subsequently the Danish invasion set mostly in the same direction, and having taken a general and continued hold upon the Angle possessors of the soil, from the commixture of dialect which ensued, arose what has been generally termed *Dano-Saxon*.[1] Some

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bearing them, and also a West-Saxon sovereign styling himself "king of the West-Saxons," while at the same time he denominates his subjects "Englisce menn." So the country was in like manner called "Engla-land." But it was not until after the Danish conquests that the distinction between the different settlers was entirely abolished.

We will here observe that the term "Anglo-Saxon" is never found in the vernacular. It was constructed and employed by authors, especially foreign ones, who wrote in Latin. It was probably first carried to England from the continent, where the power of the Old Saxons was ever on the increase, whence "Saxon," usually in the most important or generic member of the compound, the second; while contemplating the people from the island itself, the relative number of the Angles would give their name the preference as the national denomination. Hence, we may add, the designation of the "land" or *country* by the Danes, particularly when we take into consideration that their first inroads were upon the Angle section.

[1] Professor Rask intimates in the Preface to his Grammar, that the Anglo-Saxon was never so much affected by the language of the Danish invaders as to justify the term *Dano-Saxon*, but at the same time he sets forth the opinion that there was such a reflexive influence from the island, as to lead to the corruption of some of the branches of the Old Norse. Now a direct influence upon the idiom of a country, especially when proceeding from numbers, must always operate with greater force than the contrary one. In the one case the forms of words become modified, while in the other, only words themselves and peculiarities of expression are adopted. Again, if the learned professor had sought for the true cause of the corruption to which he refers, he might have found it in the early Gothic invasion of Sweden, and in the incorporation of a large portion of the remaining Jutes, or

have supposed from the number of Scandinavian terms, we will not say *forms*, in the Lowland Scottish, that an invasion of the south of Scotland by Northmen took place in times prior to the Anglo-Saxon conquest of the island; but for such an opinion there is no other support, and we need not refer the introduction of those terms to an era more remote than the entrance of the first Danish settlers.[2] Besides, were the Scandinavians either able or disposed to undertake such distant expeditions in an age when their own country was still comparatively unpopulated, and their power so little developed that even in the beginning of the fifth century after Christ, they hardly dared attempt settlements upon the shores of Jutland in sight of their own coasts? The cause which afterwards drove the sea-kings and vi-kings forth to plunder and seek new homes, excess of population, had not yet begun

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Gotas, by the Danes, upon their conquest, or rather their occupation of Ey-Gotaland, as well as of North Jutland. Hence the Old Norse, which was carried even at a later day into Iceland, not having come under any immediate influences of the kind by Germanic inroads upon Norway, was maintained in more purity, although there was nearly the same reflexive influence upon that country, chiefly from England, as upon Denmark. But that an acquaintance with the poetic and mythologic literature of the Anglo-Saxons, by the Scandinavians, tended very much to mould their own, there can be no ground for doubt.

[2] Dr. Jamieson is one of those who would deduce the Lowland Scottish both originally and primarily from a *purer* and *nobler* source than the Anglo-Saxon, and for that purpose he resorts to the Scandinavian dialects! But does the Scottish possess any of those peculiarities which distinguish the Scandinavian from the Germanic family of languages, and of which we have given some instances in § 34? And even if its origin could be traced to the former division of the Teutonic, why should the source be deemed either purer or nobler? because, forsooth, it is more *Gothic?* which seems to be the idea. We think, however, that we have shown that the Goths were neither Scandinavians, nor the Scandinavians Goths. We must regard the Doctor's *Dictionary*, or rather "*Idioticon*," *of the Scottish Language*, learned as it is, and valuable in some respects, as one of those effusions which Scottish spleen sometimes delights in casting forth against whatever is connected with the people of the sister kingdom, and their history.

to operate, nor do we see it acting in full force until the days of Ragnar Lodbrog.[3]

§ 79. In the second year of the reign of Ethelred, whose accession to the throne of England dates from A. D. 978, the Danes, who had not molested the shores of the island since the days of Alfred and his immediate successors, ventured to make their reappearance. Being ignominiously bought off, they stayed their depredations for some time, but afterwards entered upon their contemplated hostilities, in the prosecution of which they were assisted by treachery on the part of those who had been appointed to

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[3] Upon this subject we give the sentiments of Mr. Turner, who derives his authority from Snorre Sturleson's Ynlinga Saga, and who, in speaking especially of Sweden, says: "Sweden had not a very extensive population till after the beginning of the eighth century. In the preceding age it was so full of woods and deserts, that it required many days' journey to pass over them. The father of Ingialld exerted himself to convert many forests and heaths into arable land. He made roads through parts which no human foot had explored; and by his wise industry, great extents of country were adorned for the first time by the cottages, corn, and people, of a flourishing cultivation. This part of the continent was, however, still so little peopled, that Olaf, the son of Ingialld, flying from Ivar, in the eighth century, found the country, from the west of the kingdom of Upsal to the Vener lake, an uninhabited forest. By the ax and by fire he cleared the regions about the river, which runs into the lake; and the province and kingdom of Vermaland under his auspices arose. It was not until the ninth contury, that Jamtia and Helsingia, the two northern provinces of Sweden, received a permanent colony. Men flying from the tyranny of the preponderant sovereign, levelled the woods and spread themselves over the district. It seems to have been general throughout the north, that the interior parts of every country were wild solitudes. The sea-coasts were peopled; but as the natives undervalued agriculture, the adventurous spirits plunged into piracy, and the rest, addicted to hunting and pasturage, made few efforts to remove the frightful forests and extensive marshes which everywhere forbade their occupation."—*Hist. of the Anglo-Saxons*, vol. I., B. IV., chap. i.

defend the country. In A. D. 994, they appeared in still greater force under Svein,—at that time an exile from his dominions,—assisted by Olaf, king of Norway, when the same means was employed to get rid of them as on the former occasion. But in A. D. 1001, they returned again to exact the purchase of a peace, a requisition which a weak sovereign, the detestation of his subjects, was fain to comply with; and in the following year, by the advice of evil counsellors, was enacted that tragedy, the massacre of the Danes throughout the realm, which ended in the most direful consequences to the whole of England. The immediate result was the invasion and conquest of the kingdom by Svein, and the establishment of a dynasty in his own family, which, by producing a division of power, finally led to a competition between Harold the Second, a son of Earl Gódwin and descendant of Svein by the female line, and William Duke of Normandy, for the English crown. Whatever merit the claims of William may have had, success made good his pretensions, and by the death of Harold at the battle of Hastings, in A. D. 1066, England finally passed under the Norman dominion.

§ 80. By some the Norman conquest has been considered a blessing to England, but the evils which it removed were far less than the calamities that it carried in its train; and when we reflect upon the misfortunes which it entailed on the country, the comparative state of barbarism into which it plunged society, and the check which it gave to the rising literature of the nation, we cannot but regard the good that grew out of it as altogether overrated by historians. Besides, the principle of the same good already existed in the Anglo-Saxon mind, and would have developed itself in the common order of things. But the Norman conquerors were too few in number to affect the stamina of the existing population to any great extent, or to change the most important and highly-prized of the civil

institutions of the kingdom,—institutions which were interwoven with the genius of the people, and to attempt to eradicate which would have been extremely injudicious as well as unsafe; and hence, in a few generations, when the crusades, and other causes connected with them, had lessened the superincumbent weight, we perceive the Anglo-Saxon element reappearing in all its pristine vigor. The final blending of the interests of the conquerors and of the conquered, and therefore of the people themselves, by a general system of intermarriages, was not consummated until the times of Henry II. and Richard I., if not until about the period of the accession of Henry III., in A. D. 1216, which constitutes an era in the history of England.

§ 81. After the Conquest, the Norman leaders or nobles occupied their strongholds, surrounded with bands of armed retainers, who were careful only of maintaining the authority of their lords, being well aware that their own powers and employment depended upon its preservation. A similar feature was presented by Neustria, when subjugated by the ancestors of the same people, and by Gaul in general after it had passed under the dominion of the Franks and others of the Germani, as already noticed. In such a state of things, there would unavoidably exist at first but little intercourse between the conquerors and those whom they had subjected, and whatever might be requisite, would be necessarily conducted through the medium of a new and factitious form of speech made up of essentials common to both,—a form of speech, or an idiom composed not so much of words themselves, adopted from either side according to caprice, or fancy, as of their stems, and having the loss of terminations, and the abandonment of inflections supplied by means of prepositions and auxiliaries. An idiom of the kind in the outset would be extremely meager, but as the two peoples using it became more intimately united, their respective languages, following the same principle as at the beginning, would gradually amalgamate with each other, presenting anomalies in many cases, but in general harmonious. Such is the history of all intermediate tongues and compound languages, and such would appear to have been the original formation of the

English, the process being a slight modification of the Anglo-Saxon by the Danish form of the Old Norse, and subsequently, of that gradation—shall we say, as regards the two periods, in the descending scale?—by the Norman-French.[1]

§ 82. But the formation of the English language having been commenced in the way we have said, its construction in the second stage from the Anglo-Saxon[1] was owing less to the Norman element in the population of the country, than to the influence of writers; or how else can we account for the fact that the Lowland Scottish in the thirteenth and fourteenth centuries[2] resembled it so much, as it is disclosed to us during the same period, that we can safely pronounce the one to have been almost identical with the other? Now it is well known that Scotland was not conquered by the Normans, nor did it ever fall under their sway, or even

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[1] What Sir Walter Scott states in his *Ivanhoe*, as quoted by my learned friend in his Introduction to the "Grammar of the Anglo-Saxon Language," could not have proceeded from any inferiority in the Anglo-Saxon, which at the time of the Conquest was indeed a far more cultivated language than the Norman-French, besides being more original, and which, in the age of Richard Coeur de Lion, was fast gaining the ascendency over its antagonist. It was natural that the Normans, as conquerors, and as a matter of convenience, should continue to use their vernacular, and in using it, employ their own terms in preference to others—terms which in the said cases they applied alike to the animal *on the table* and *in the field, stall*, or *pen*. The distinction made between "ox" and "beef," "calf" and "veal," "swine" or "hog" and "pork," and the like, was evidently subsequent, and proceeded from the final blending of the two peoples, and in some slight degree of the two languages. The Saxon *lamb*, however, never yielded to the Norman *agneau*, even on the table.

[1] The period during which our language may be said to have passed into its second stage from the Anglo-Saxon, and to have become propperly *English*, is that intervening between the accession of Henry II. in A. D. 1154, and the reign of Henry III. In the reign of Richard I. the influence of the Norman began to be especially felt, from the closer contact into which the two peoples composing the kingdom were brought.

[2] The earliest specimen of the Lowland Scottish belongs to the latter part of the 13th, if not to the middle of the 14th century.

pass under their influence; and unless we suppose an extensive migration to that part of the island from England, after the English was formed, and consequently long after the Conquest, of which there is no evidence, we must conclude that the same process which we have described as taking place in the production of intermediate idioms, occurred in the north solely from the Norse, as in the south from this and the Norman-French combined. But as nearly nine-tenths of the new tongue in England upon its foundation was Saxon, and, as we have intimated, it was chiefly owing to writers, those of the Walloon school, which had been flourishing at the court of Normandy for some time before the invasion of the island,[3] that so many Norman-French words were transfused into it, we may reasonably infer, from the popularity of the same school at the court of Scotland, after it had been carried into the adjoining kingdom, that the dialect of that country would receive corresponding additions. It is true that such a modified form of the common language as the writings of the period to which we have referred exhibit, could have been wholly intelligible at the time the innovations were made, only to the foreign aristocracy and their immediate dependants, from whom it would naturally pass to others connected with them by various and constantly-recurring circumstances, a means by which alone all languages, especially in the unlettered state of society, are preserved both in their originality and purity. But comparatively pure Anglo-Saxon continued to be used in Britain, as the Saxon Chronicle bears evidence, simultaneously with the Norman, for upwards of a hundred years after the Conquest, from which time it began to assume a more barbarous form, by some styled *Semi-Saxon*,[4] and by others, *Norman-Saxon*, finally settling down into *Old English*. The original tongue, however, was preserved by the lower classes, in general more or less unchanged, but in the

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[3] The Walloon school preceded the Provençal by some considerable time, since William, Count of Poitiers, and Raymond, Count of Toulouse, "the earliest troubadours of eminence," did not flourish until A. D. 1071 and 1092.

[4] *Semi-Saxon* in the form of words, for so the term must be understood as having reference. In that sense *Norman-Saxon* would express the same idea.

usual ungrammatical and continually declining state into which any idiom in their keeping will eventually fall, and at this day exhibits all the shapes of dialectic variations. Perhaps the Lowland Scottish has handed down as many genuine Anglo-Saxon forms and sounds, as any of the local and sectional diversities of the English.

§ 83. The third stage in the formation of the English was distinguished by the abandonment of Norman-French words,[1] and the incorporation of others upon the Saxon element[2] derived immediately from the Latin, and adopted likewise from the Greek, as well as from many of the tongues of modern Europe, both Romanic and Teuton. A compound has thus been effected remarkable for force and beauty of expression; and when a further modification of the orthography of the new ingredients, so far as they remain opposed to the genius of the ancient element in that respect, shall have taken place, as also an amendment of the kind in many words belonging to the same element, the pronunciation of which has become changed in the lapse of time, few languages will surpass our own in analogy of form, and in all those qualities which

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[1] A great many words adopted into English, and thought to be derived immediately from the Norman-French, can be traced directly to the Latin; but even following the guidance of Dr. Johnson, who in general is very incorrect in his derivations, and since whose day the principles of philology have been more closely investigated, we shall find that the number originating in that source is comparatively small. Of late years we have received a full share of French words, and it is much to be regretted that those which have fixed their claims upon us, could not have undergone the moulding process through which their predecessors passed. We should then have fewer anomalies in our orthography. *Bouquet*, for instance, if we must needs have the word, would be written either *boocay*, or *bocay*, forms certainly more pleasing to the Anglican eye; and the "Wolverine" would no longer read to the wondering "Hoosier," that "*buckets* (*bouquets*) of flowers" were cast at the feet of a Fanny Ellsler.

[2] The number of words in English unquestionably of Saxon origin, but not appearing in any Anglo-Saxon Dictionary in their native dress, from not being found in those works in the language which have come down to us, is very great.

constitute harmony.[3] There is certainly no form of human speech before which a higher destiny lies open.

VI. The Sauromatian, Sarmatian, or Slavonic.

§ 84. The *Sauromatian, Sarmatian,* or *Slavonic.* This was the sixth great race which entered Europe, and passed from the more northern regions of Central Asia. The territory over which it had spread in the time of Ptolemy, extended from the eastern confines of Germania to the unknown countries beyond the Rha, and was divided by the Tanais into *Sarmatia Europea,* and *Asiatica;* but in its fullest extent, after its limits had been pushed further south upon the migration of the peoples composing the Gothic confed-

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[3] The American people owe a debt of gratitude to their eminent lexicographer, the late Dr. Noah Webster, for his labors in the improvement of the English orthography. But although he has expunged many barbarisms from the language in that respect, much still remains to be done; and we confidently look forward to the time, when the system upon which he proceeded will be fully carried out, even if it should lead to as marked a difference between the external features of the common tongue spoken in this country and in Great Britain, as between the political and civil institutions of the two countries. And as we now admire the fair and simple form of our institutions, so would we then take pleasure in contemplating the perfect symmetry and beauty of our noble language. It must not be inferred, however, that we would advocate any system which might tend to destroy all the analogies of the tongue as handed down to us by our forefathers.

Since the foregoing paragraph was penned, we perceive that the heirs of Dr. Webster, in republishing his works, have deviated considerably from his principle. They might have added to his system, or even placed the new and the old in juxtaposition with each other, but it is questionable whether they had the moral right to alter any thing.

Besides, it could not be expected that the errors of centuries would be abandoned in the space of a few years, although it is well known that his improvements, or rather corrections, in the orthography of our language, were gradually obtaining both in this country and in Great Britain. But his system is destined to be carried out by others.

eracy, it comprehended what is now a part of Turkey in Europe, of Austria, and of Prussia, Poland, Lithuania, Russia Proper, Little Tartary, Astrackhan, Orenburg, and other portions of the Muscovite Empire. This race in its advance westward, evidently moved, as the incursion of the Massagetae proves, in the rear of the Skythic stock, by which its progress was checked, and its foremost waves afterwards thrown back. The position occupied, however, in comparatively remote times, by some of its divisions, such as the Agathyrsi, Budini, Geloni, Bastarnae, Roxolani, and others, would indicate a movement across the Tanais almost simultaneously with that of the Skythae, but above them, and more in the direction of the Finnish settlements, which likewise ultimately arrested its progress in the northwest. Distinguished already in many respects, with a steady advance in the career of improvement, the Slavonic family of nations has still a boundless prospect of greatness before it.[1]

§ 85. Both the position and the character of the *Slavonic* dialects, or of the divisions of them, correspond precisely with what we would naturally expect from the movement of the race in its various branches, as well as from its history in general. Situated in the extreme west, in the first order of the migration, we find

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[1] Should the Slavonic peoples ever contemplate the extension of their name, it is to be hoped that they will move in the direction of Turkey, a crusade against Mohammedanism. There is a vitality in the race which must lead to its expansion, if not in one direction, in another; but in case it assume a westerly tendency, it will remain with Germany to oppose a firm barrier to its progress,—a barrier which could be presented only by the unity that the reconstruction of the Empire would give. Republicanism for Germany, as for other countries in Europe, must ever be an illusion. It is a system of government which cannot be adopted without regard to local and other circumstances. In this country, the experiment of self-government is still problematical; it has yet to stand the test of a dense population, with one class disaffected and at war with another.

the *Lithuanian*, *Letton*, and *Esthonian* spoken in Lithuania and Courland, and descended of the primitive *Prucze*, now extinct, but said to have contained, as the two derivatives mentioned testify, all those elementary forms which would connect it with the Samkrit, and which appear more or less in every dialect of the same family. Next, following the direction which offsets from the main body, by a favorable combination of circumstances, would be led to take, we observe the *Bohemian*, with the kindred *Slovak* of Hungary, the *Polish*, the *Wende*, and the *Sorabian*; and lastly the *Old Slavonic*, the language of the Roxolani especially, still in use at the beginning of the ninth century, but now only ecclesiastical, to which has succeeded as the national idiom, the rich, harmonious, and highly-cultivated *Russian*, holding as closely-related dialects the *Servian*, *Croatian*, and *Winde*, spoken within the Turkish and Austrian Empires, and impregnated with Turkish and German forms. These three branches of the ancient Slavonic or Sarmatian might be respectively termed the *Lithuanian*, *Bohemian*, and *Russian*, though styled by some the *Letton*, *Tchekhe*, and *Servian*.

VII. The Turkish.

§ 86. The *Turkish*. The seventh important inroad made upon Europe from Asia was by the Turks, who, passing from the plains of Tartary, overran the most of the countries previously conquered by the Saracens, and by the capture of Constantinople in A. D. 1453, saw themselves masters of all the possessions and dependencies of the Greek Empire. Subsequently they endeavored to extend their arms further westward, but were compelled to fall back from before the same iron rampart from which the lance of the Slavon rebounded, and against which we have beheld the sword of the God of War found upon the steppes of Asiatic Sarmatia, and delivered to Attila for the scourge of the nations, shiver and fall harmless to the ground.[1]

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[1] Said to have been picked up by a shepherd, and passed over to

The dominion which they established is now fast declining, and it remains to be seen whether the power that promises to arise from its ruins, will receive its controlling principle from a Slavonic, a German, or a Greek source.[2]

§ 87. The language spoken by the Turks consists of *Tartar* elements, with *Persic*, *Arabic*, and other foreign ingredients imbibed from the conquest of more civilized nations. It is owing to this cause that so much irregularity obtains in its structure—irregularity which can only be removed by the passage to a high state of cultivation.

§ 88. The influence of the Turkish upon the Romaïc was not so important as it would have been, if the marked difference of religion had not kept the conquerors and the conquered so far apart, a cause which we have seen operating in the Spanish peninsula with nearly the same effect. Were the Turks of Europe now to become Christians, or the Greeks among them Mohammedans, a new idiom in the course of time would probably be the

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Attila. This conqueror of a hundred peoples styled himself, or was styled, "Gode-giesel," *the Scourge of God.*

[2] It is evident that that principle must be Slavonic, as there is not sufficient life-blood in the Greek nation, and the tendency of the German is on the side of Italy, now as ever heretofore. The colonization of any of the Mediterranean countries by the French people, is a thing out of the question. The French are not adapted for colonists, no more than they are for conquerors. They may attempt settlements upon a new soil, but they will ere long abandon them, or dwindle away themselves; they may overrun a country, but they can never subdue it; they cannot ingraft themselves upon the existing population. What inroad have they made upon Italy, as often as they have crossed the Alps? While these pages are going to press, we regard the nation as having almost reached that point of political degradation at which, when a people arrives, they are only fit to be conquered; and it becomes a question in the law of nations, whether a neighbor that has proved itself incorrigibly troublesome, ought not to be severely dealt with by one or more of sterner mould. Something of the kind seems to be required as a matter of self-defence, and would be sanctioned by the law of nature, as in the case of individuals.

result. For the evidence of such a result on a limited scale, we have only to cast our eyes upon Albania. The *Wallachian*, or dialect of Wallachia, has been more affected by Slavonic influences.

§ 89. The progress of the Saxons, or Anglo-Saxons, especially of the Teutonic peoples, in the scale of nations, extending over an immense space of time, is one of wonderful interest. Possessed of a force of character naturally indomitable, of a spirit of enterprise latterly almost proverbial, no obstacles however great have successfully opposed their advance. In the dim light of remote times we have a glimpse of them setting forth from the foot of the Himmalehs at the head of their race, and finally impressing their name upon Asia, while Egypt learns to dread their sway. Having entered Europe and come into collision with the Kelt and Kimber, by whom their course in the west is diverted until the waves of the ocean present a further barrier to them, they are lost sight of for a period in the rise and predominance of other tribes of the powerful brotherhood to which they belong. Emerging from obscurity several centuries afterwards, while their kindred peoples are laying prostrate the power of Rome, we find them waging an exterminating war upon their former antagonists on another soil, and laying the foundation of an independent empire, whose star can hardly yet be said to have culminated. In Britain, indeed, we behold them now arrived at a degree of eminence that Rome in her proudest days would have envied,—an eminence that we would pronounce unsurpassable, did not the future, faintly foreshadowed by the past and the present, open a vista for their colonies transplanted to the shores of this continent, in which visions of still brighter glory arise. A giant in youth —in infancy, shall we say?—what will not the American branch be in the vigor of manhood, unfettered as it is, in the career which its inherent destiny has assigned it, and,

in being unfettered, capable of developing powers to overawe the world?[1] But let the two divisions of the Anglo-Saxon name only remain upon terms of amity, the one in its retrograde movement of conquest to meet the rising

[1] There is something morally sublime in the advance of the American people westward. The frontier settlements of the country have hitherto been pushed forward at the rate of seventeen miles a year along the whole line; but the present outbreak with Mexico will probably give such an impulse to emigration as will carry it without delay to the shores of the Pacific: and as the Anglo-Saxon has never been known to retrace his steps, we may also expect the advance towards the southwest to be equally accelerated. The real invasion of the less densely settled States of Mexico, the invasion with the ax and the plow, will soon follow the success of our arms, even if the return of peace does not bring along with it a large accession of territory to our national domain, as it is enough that the country has been once entered and disclosed to American enterprise. Perhaps the present war is the commencement of a war of races; if so, that portion of the Mexican population not absorbed by us, may in the end be confined to a part of the country comparatively as small as that occupied at the present time in Britain by the descendants of its ancient inhabitants.

Fanaticism may try every means to oppose a barrier to the progress of a portion of the American people, with their "peculiar institution," southwestward, but in vain. Established in one generation, in the next it would become but a barrier of sand. To an observant eye, the tendency of the whole colored population of the country is in that direction. Let it take its course, and it will finally become blended with the mixed races of Southern Mexico and Central America, or pass over to the Islands; throw back the tide, and you eventually endanger both the present slaveholding and non-slaveholding States of the Union. Let "masterly inactivity," to use the expression of a great American statesman—let "masterly inactivity" in this case work its due effect, and all will ultimately be right. It is the destiny of the African race to prepare the way in the march of civilization on the one side, as of the unsuccessful, disaffected, and reckless population, especially of the older States in which slavery does not exist, on the other. They are equally adapted as pioneers in the great movement,—the one, however, requiring constant physical control, the other, only that control among themselves which a feeling of mutual safety dictates.

sun, the other in its onward strides to catch his last rays, and their united influence, moral and political, will prove a blessing to the various families of the earth. They will thus ever continue emphatically what the Germanic name in general was pronounced to be in the days of Claudius Caesar, DECUS HONOSQUE GENERIS HUMANI.

APPENDIX.

Mr. Turner suggests the opinion, from tracing back the genealogies of the Anglo-Saxon chieftains who derived their descent from Odin, that the emigration from the Tanais to the north of Europe, in which he figures as the leader of the enterprise, took place in the latter part of the third century after Christ, and that it was no other than the famous Frankish return from the Euxine. The following is his language upon the subject. "He (Odin) is usually placed before the Christian era; but the Saxon genealogies make him above 200 or 300 years more recent. These are entitled to much notice, because the Saxon annals are far more accurate and precise than the Northern. They were also committed much earlier to writing. These make Cerdic, in 495, the ninth descendant from Odin, (Sax. Chron. 15;) Ida, in 547, the tenth, (Ibid. 19;) Ella, in 560, the eleventh, (p. 20.) If we reckon each generation at twenty-five years, as a fair average, then, according to Cerdic's genealogy, Odin will be placed 270 after Christ; according to Ida's, 290 A. C.; according to Ella's, 285 A. C. This position of Odin, by the Saxon chroniclers, has sometimes suggested to me the probability, that Odin's famous emigration from the Euxine, was no other than the daring voyage of the Franks from the Euxine, which occurred between 270 and 280 A. C., and which is stated before, p. 48. It is a coincidence, that Snorre places his first conquests in Saxony; for the Franks landed about Frisia, and immediately after that the sea was covered

with Frankish and Saxon pirates. Odin is also said by the Northern traditions to have fled from the Romans; but no other flight than the Frankish voyage is noticed by the Latin writers. The Saxon piracies show that the Frankish voyage gave a new impulse to society in the north."[1]—*Hist. of the Anglo-Sax., vol. I., B. IV., chap. I., note 7.*

If we might be allowed to build a theory upon the foregoing observations, we would say that the Scandinavians constituted one of the rear tribes of the Teutonic stock, and that their migration to the north of Europe was simultaneous with the return of the Frankish colonists from the region of the Euxine.[2]

Historically and ethnically considered, such a theory would explain the gradual and comparatively late spread

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[1] After having given the Norwegian and Danish lines of kings from the *Langfedgatal*, Mr. Turner observes, vol. I., B. III., chap. iii.: "This Icelandic document inserts twenty-nine kings between Odin and Harald Hárfagr, who acceded in A. D. 873. But twenty of these sovereigns perished violently, and therefore thirty years would be too large an average for every one. If we allow twenty years each for those who died by violence, and thirty for the other nine, this would station Odin about 203 years after the Christian era.

"The same northern authority puts twenty-three kings between Odin and Ragnar Lodbrog, who acceded about A. D. 812. As in these turbulent parts few Baltic kings died naturally, we cannot take a higher average for all than twenty-five years; and this computation would place Odin about 237 years after Christ.

"Therefore, on the whole, we may consider Woden, or Odin, to have really lived and reigned in the north, and may place his real chronology as not earlier than 200, nor later than 300 years of the Christian era."

[2] Odin, after his emigration from the Tanais, is said to have removed out of the country of the Saxons, where it would seem that some of his descendants remained and afterwards figured in the conquest of Britain, first to Fionia, one of the Danish Islands, and at a later day to Sweden. Odinsee, i. e. Odins-ey, or *Odin's Isle*, commemorates his residence in Fionia. In Sweden he is reputed to have founded a city and built a temple. See also again § 48, note 1.

of the Scandinavians from the Danish Islands, and the shores of Scania, southward upon their Germanic kinsmen, and northward into the wilds of Sweden and Norway. But along with this consideration, it would necessarily be borne in mind that certain districts of the coasts of Scandinavia had long been more or less settled by Germani, offsets from whom, perhaps constituting the majority of the population, we have seen at a later day uniting with others, and proceeding to the conquest of Southern Europe, and finally to that of Rome itself. In that case, those who remained behind would gradually become incorporated with the new invaders, and with them repel and completely subdue the reviving and now encroaching "giant-race," the "mere-steppers" of the interior: the "Eótenas, and Ylfe, and Orceas," *Jōtuns and Elves and Orks.—Beówulf, I., ll.* 223, 224.

In a philological point of view, it would remove two great difficulties which meet the eye in the Scandinavian tongues—the existence of a passive form of the verb, and the sub-position of the definite article, not to mention the combination of both the subjective and objective states of the personal pronoun, as well as of the negative with the verb in the earlier poetic style—features which, among others, we have already pointed out as distinctively belonging to them. Neither a Finnic nor a Keltic or Kymric influence could account for peculiarities of the kind, while they might with propriety be referred to the silent operation of one, if not Caucasian strictly speaking, at least lying within the same geographical range, but still more eastern. And as it would require time to effect such a modification of the Germanic, it will be borne in mind that a period of eight or nine hundred years intervened between the entrance of the foremost Teutonic tribes into Europe and the migration of Odin. See also again § 34, along with notes 4 and 5.

ANALECTA ANGLO-SAXONICA.

ABBREVIATIONS AND EXPLANATIONS.

Abl., Ablative case.
Acc., Accusative case.
Adj., Adjective.
Adv. Adverb.
App., Appendix.
Art , Article.
Comp., Comparative degree.
Conj., Conjunction.
Dat., Dative case.
Def., Definite.
Defin., Definitive.
Fem , Feminine gender.
Fut., Future tense.
Gen., Genitive case
Ger., Gerund.
Gloss., Glossary.
Gram., Grammar, referring to the Author's.
Id., id., *idem*, the same.
i. e., *id est*, that is.
Imp., Imperative mood.
Imperf., Imperfect tense.
Ind., Indicative mood.
Indef., Indefinite, Indefinite tense.
Inf., Infinitive mood.
Interj., Interjection.
Interrog., Interrogative.
Introd., Introduction.
Lat., Latin.
Lit., literally.
Mas., Masculine gender.
Neut., Neuter gender.
Nom., Nominative case.
Num., Numeral.
Obj., Objective case.
p., Perfect tense.
Part., Participle.
Perf., Perfect, Perfect tense.
Pers., Person, Personal.
Pluperf., Pluperfect tense.
Plur., Plural number.
Pos., Positive degree.
pp., Perfect participle.
Pref., Preface.
Prep., Preposition.
Pron., Pronoun.
Rel., Relative.
sc. scilicet, namely.
Sec., Section.
Sing., Singular number.
Sub., Subjunctive mood.
Sup., Superlative degree.
V., vid., *vide*, see.

N. B. In the translations into English, the employment of the Roman character denotes, in most cases, the want, and sometimes the absence of corresponding words in the original. And when propriety of expression, in any particular instance, has required the general sense to be given, a literal rendering either of the whole example or passage, or of any parts demanding elucidation, invariably follows.

ANALECTA ANGLO-SAXONICA

PART I.

SELECT WORDS AND SENTENCES.

SECTION I.

THE ARTICLES.

§ 1. Se daeg. § 2. Se Háelend. § 3. Se sealm. § 4. Se wig. § 5. Seó sawl. § 6. Seó faemne. § 7. Seó stemn. § 8. Þaet leán. § 9. Þaet sylen. § 10. Þaet wíg. § 11. Þaes telgan. § 12. Þaes steorran. § 13. Þaes rinces. § 14. Þaére láre. § 15. Þaére saelthe. § 16. Þaére láfe. § 17. Þaes leáfes. § 18. Þaes landes. § 19. Þaes módes. § 20. Þám hláfe. § 21. Þám hláforde. § 22. Þám réce. § 23. Þaére scíran. § 24. Þaére wúnde. § 25. Þaére þearfe. § 26. Þám sáede. § 27. Þám folce. § 28. Þám heáfde. § 29. Þone weall. § 30. Þone wealdend. § 31. Þone streám. § 32. Þá lufe. § 33. Þá sceawunge. § 34. Þá weorthnesse. § 35. Þaet tempel. § 36. Þaet spell. § 37. Þaet setl. § 38. Þý earme. § 39. Þaére béne. § 40. Þý stáne. § 41. Þá wuda. § 42. Þá gifa. § 43. Þá ricu. § 44. Þára bróthra. § 45. Þára denena. § 46. Þára scipa. § 47. Þám muntum. § 48. Þám cárum. § 49. Þám sceápum. § 50. Þám swurdum. § 51. Þá wégas. § 52. Þá stowa. § 53. Þá reáf. § 54. Se mona. § 55. Seó sunne. § 56. Þaet wíf. § 57. Seó aercebiscop. § 58. Þe man. § 59. Þe leng. § 60. Þe lengten. § 61. Þe bet. § 62. Þe swithor. § 63. Þe má. § 64. Þe laes. § 65. Þaém gegyldan. § 66. Þaéra nýtena. § 67. Þat ís.

§ 68. Se Pétrus. § 69. Seó María. § 70. Ṭhaene mére. § 71. Sió smeáung. § 72. Ṭhý wyrs. § 73. Ṭhas wéstenes. § 74. Ṭhý cyning.

SECTION II.

NOUNS.

§ 1. Ṭhaes cyninges dǽl. § 2. Wintres tíd. § 3. Récedes hleów. § 4. Faetes botm. § 5. Seó lufu liges and leásunge. § 6. Swétnes blostma. § 7. Tó gebeorge. § 8. Mid blóde. § 9. Meolece and hunie. § 10. On rynum. § 11. Tó wéga gelǽtum. § 12. Fót with fét. § 13. On ṭhǽre béc. § 14. Tó ṭhám fódre. § 15. On ṭhǽre nihte. § 16. Ofer ṭhá fixas. § 17. Putífares dóhtor ṭhaes sacerdes of ṭhǽre byrig. § 18. Ofer ṭhá burnan Cédron. § 19. Lac on oxon and on sceápon. § 20. Gemang wulfas. § 21. Ṭhǽra nǽgla faestnunge. § 22. Aet Pedridan muthan. § 23. Tó Pentecosten. § 24. Of Heródes anwealde. § 25. Dúna swioran. § 26. Oth Donuá ṭhá eá. § 27. Betwux ṭhám muntum and Sicilía ṭhám eálonde. § 28. Be-súthan Temese. § 29. On gesamnungum. § 30. Myrcna cyning. § 31. On Windles-oran. § 32. On sumere. § 33. Of Sodóm-wara wín-earde. § 34. Bebodu and dómas and lága. § 35. Ofer ṭhone mére. § 36. Fram Drihtnes menniscnysse. § 37. Mid searwum. § 38. Rómana ríce. § 39. Papa of Róme. § 40. Bisceop Súth-Seaxna mǽgthe. § 41. Tó Marían. § 42. On swegle. § 43. Of ṭhǽre dura. § 44. Be ṭhǽre giftan maegthe. § 45. On pleó. § 46. Feores frófer. § 47. Moyses ǽe. § 48. Of synnum. § 49. Ofer ṭhá deór. § 50. On stafum. § 51. Ṭhurh snytro spéd. § 52. Of Cames cneorisse. § 53. Of muthe leóna. § 54. On strengo ṭheódscipes. § 55. Yldo bearn. § 56. Mid méca ecgum.

§ 57. Witena gemót. § 58. Intó ṭḥaes Farıséus húse. § 59. Geswustrena bearn.. § 60. Gléda fýres. § 61. On ṭḥám wéstene Judéae. § 62. Ṭheóda riht. § 63. Waetera sáes. § 64. Bútan fisceran, and fugeleran, and huntan. § 65. Ṭhǽre modor cild. § 66. Raeswan herges. § 67. Oth ṭhone hneccan. § 68. On ṭhaes ṭheódnes byrig. § 69. Mid hýrlingum. § 70. Hádes man. § 71. For lufan ṭhaes ṭheowdómes. § 72. Intó ṭhám aerne. § 73. Anna seó witegestre. § 74. With ṭhám Crístenan-dóme. § 75. On ṭhám monthum. § 76. Tó ṭhám freólse. § 77. On wíflace. § 78. Aet hám.

SECTION III.

ADJECTIVES.

§ 1. Gelíc ṭhám mangere. § 2. Of folcum ṭhám strangestan. § 3. Aefter menniscum wísdóme. § 4. Dysgum monnum. § 5. Snellra werod. § 6. Mycelnes heofonlices weredes. § 7. Ṭhá scíran waeter. § 8. On sméthne feld and rúmne. § 9. Sweg ṭhaes swétan sanges. § 10. With ṭhám aglaecan. § 11. Se Arríanisca gedweolda. § 12. Mislices bleós. § 13: Ṭhá maestan blód-gýtas. § 14. Yldest burh-wara. § 15. Se fyrmesta and se betesta. § 16. Haelethas heardmóde. § 17. Ṭhaet Hálige Gewrit. § 18. Ṭhaet máre leoht. § 19. Stow waeteres waedla. § 20. With ṭhám scortan hlisan. § 21. Anlicost fettum swínum. § 22. Mid hálgum ṭheowdóme. § 23. Oth ṭhá northmestan naessan. § 24. Wraeccan láste. § 25. For wédendre heortan ṭhaes cyninges. § 26. Se anweald ṭhára yfelena. § 27. On ṭhǽre ǽrestan yldo. § 28. Ṭhá gástlican ṭhearfan. § 29. On gedefre yldo. § 30. Ofer lichoman lǽenne and sǽenne. § 31. Of Laedene tó Engliscum. § 32. Mid lufwendum módes willan. § 33. Seó

hálige meowle. § 34. On nearore life. § 35. Réthes módes mon. § 36. Curmelle seó laesse. § 37. Dugetha genóhra. § 38. Ṭhú góda ṭheow and getrýwa! § 39. Fram ṭhám yldestan oth ṭhone gingestan. § 40. Ythiende burne. § 41. On treowene ṭhrúh. § 42. Wífa wlítegost. § 43. Beteran ṭhegnas. § 44. In onlícnesse up-astigendra ýselena. § 45. Wlítegum waédum. § 46. Tunnan fulle hlutres áloth. § 47. Tó écre alýsnesse. § 48. Mid atogenum swurde

SECTION IV.

PRONOUNS.

§ 1. Ic and ṭhú. § 2. Ṭhissa yfela auther. § 3. Se be ṭhám. § 4. Sum wíf seó. § 5. Eal ṭhaet rice. § 6. Aefter ṭhaére ylcan wísan. § 7. Manegum swylcum bigspellum. § 8. Aelc gód tryw. § 9. On hwylcum anwealde? § 10. Be hyra synne. § 11. Eall ṭhat heó. § 12. Intó ṭhám arce mid ṭhé. § 13. Mid heora tóthum. § 14. Tó hys swuran. § 15. Eallum ṭhám ṭhe. § 16. On aegṭhere healfe. § 17. Náht me wana. § 18. Raest eallra úrra geswinca. § 19. On ṭhone écan eard ussa saula. § 20. Mid usic. § 21. Be ṭhinum ágenum wille. § 22. Mid hissylfes miht. § 23. Ongen hyne-sylfne. § 24. Ofer eowsylfe. § 25. Tó me-sylfon. § 26. Bé aénlipugum mannum. § 27. On ṭhínum breoste. § 28. For his ágenre gecynde. § 29. Ifig ṭhe on stáne. § 30. With ṭhone waestm. § 31. Sum iungling. § 32. With mín. § 33. Aeghwaetheres hádes. § 34. Thý daege. § 35. Fram ende oth otherne. § 36. Hwaet rúmedlices oththe micellices? § 37. Hiora ryne. § 38. Unc and uncrum bearnum. § 39. Uncer aéhta. § 40. On ṭhám sylfan leohte. § 41. Bé hláfe ánum. § 42. An man. § 43. Anra ge-

hwilc for his ágenum gilte. § 44. Aet feawum wordum. § 45. Tó-eácan him-selfon. § 46. Be-aeftan ṭhaére maenio. § 47. Heora bégra eágan. § 48. Tó him eallon. § 49. Wit mid inc. § 50. Aer ṭhú ṭhé-self. § 51. On feala wísan. § 52. Hwá ṭhegna? § 53. Mid aelcon ṭheowdóme. § 54. Manege othre ṭhylce ṭhing. § 55. Sume ṭháege. § 56. On ṭhás gnornunga. § 57. Tó his húse and tó ṭhínum. § 58. His mágos.

SECTION V.

NUMERALS.

§ 1. Twégra wéga gelaétu. § 2. An of ṭhám. § 3. Se ṭhrydda oth ṭhone seofothan. § 4. Ṭhreó and ṭhritig geára. § 5. Búton fif hláfas. § 6. On ṭhaére twá and twentugothan wúcan ofer Pentecosten. § 7. Six hund ṭhúsenda. § 8. On ṭhone syxteothan Sunnan-daeg. § 9. Nigon and sixtig. § 10. An ṭhára twelfa. § 11. Mid twám hundred. § 12. On ṭhám endlyftan monthe. § 13. On feower dagum. § 14. Tú hund wintra. § 15. Scipa án hund and eahtatig. § 16. Hund-teontig wintra and seofon and feowertig wintra. § 17. Ṭhý twentigthan daege and ṭhý feórthan Septembris. § 18. Other healf-hund biscopa. § 19. Hund-seofontig sithon. § 20. Hund-endlufontig manna. § 21. Se forma leó. § 22. Tó ṭhám othrum. § 23. Ṭhrýfeald ordál. § 24. Oth ánum. § 25. Hund-seofontigra sum. § 26. Ṭhúsend-málum. § 27. Nú othre sithe. § 28. Sume ten geár on ṭhám gewinne. § 29. Mid twentigum mannum. § 30. Ṭhára twelf apostola naman. § 31. Feower hund treowa. § 32. Ṭhám gingum ṭhrym. § 33. Hwilc ṭhára ṭhreóra? § 34. Eahta dagas. § 35. Mid hira endlufon sunum.

SECTION VI.

VERBS.

§ 1. Him fyligdon mycel menigu. § 2. Ṭḥú gemyndest ṭḥá word. § 3. Bódiath gódspell ealre sceafte. § 4. Se abbot gildede ṭḥaet mynster. § 5. Gilpes ṭḥú gírnest. § 6. Guman God wurthedon. § 7. Hyt náht ne fremode. § 8. Ic hine bletsige and ge-eácnige. § 9. Reáf tó werigenne. § 10. Heora áe tó behealdanne. § 11. Tó gebétenne ealle míne sinna. § 12. Gif ṭḥú heora untreówa onscunige. § 13. He me sealde tó ráeddanne. § 14. Ic axige me raedes. § 15. Rist se stól nyther. § 16. Gif áenig man ceápode. § 17. Ne ceára ṭḥú. § 18. Hérigath hálgum stefnum. § 19. Faeste gefeged. § 20. Ṭḥá adredon híg, and wundredon, and betweox heom cwáedon. § 21. Ṭḥes ferde gerihtwísod tó his húse. § 22. Smeádon hú híg hine forspyldon. § 23. Andswarast ṭḥú swá ṭḥám bisceope? § 24. Hwaet ys ṭḥaet gyt me sóhton? § 25. Sceawiath ṭḥá lilian hú hí wexath. § 26. Wlíte ṭḥú scryddest. § 27. Sóthes ne wanda. § 28. He sorgiende bád. § 29. Hí wunedon oth ṭḥysne daeg. § 30. Gif hwá wundrie hú hit gewurthan mihte. § 31. He axode hwaet hig wyrcean cuthon. § 32. Gif ṭḥú ṭḥám frumgaran brýde wyrnest. § 33. Sume híg tweónedon. § 34. Se godcunda anweald hí to-stencte. § 35. Spára ṭḥeowum ṭḥínum. § 36. Húméta cann ṭḥes stafas? § 37. Ic beó mid hyre. § 38. Wolde cyning wall onsteallan íserne? § 39. Nú hí nabbath náne láde be hyra synne. § 40. Ṭḥé bringath cyningas lac. § 41. Nys hálum láeces nán ṭḥearf. § 42. Ge habbath us gedón láthe Pharáone. § 43. Ṭḥat bíth alles leás. § 44. Ne leóh ṭḥú leng. § 45. Béc on tó leornianne. § 46. He wyle on gehálgodum legere licgan. § 47. Hit lícode Herode. § 48. Eádige synd ṭḥá líthan.

§ 49. Alýfe me tó farenne. § 50. He wǽs byrnende leohtfaet and lyhtende. § 51. Ne miht ṭḥú me fylian. § 52. Man mót medemian be mihtum. § 53. He nolde meldian on his geferan. § 54. Hí hine methigne metton. § 55. Ealle we móton sweltan. § 56. Ne dorste he genethan. § 57. Se monath is nemned on Leden, DECEMBRIS. § 58. Ṭḥat ic seó teónum georn. § 59. He gét ṭḥat blód. § 60. Ṭḥú wást ṭḥat gesíht and gehérnes. § 61. We sceolon beón geṭḥafan. § 62. Ṭḥat se haerfest síe wélig. § 63. Ṭḥú naefst nán ṭḥing. § 64. Ic nát. § 65. Hér bíth eác gemeted gagates; se stán bíth blǽc gym. § 66. Ealle hí eódon. § 67. He wǽs ṭḥánon agán. § 68. Ṭḥat hit scyle gebyrian. § 69. Swá hit gedefe ne wǽs. § 70. Ṭḥá wearth ic agǽlwed. § 71. Igland ṭḥe man Ii nemnath. § 72. Gehrinen mid adle. § 73. Is tó árianne. § 74. Ṭḥaet wíf ṭḥat ṭḥú me forgeáfe tó geferan. § 75. Menn slepon and reston. § 76. Berende rípan heora. § 77. Ne maeg seó ceaster beón behyd. § 78. Manege synt geclypode. § 79. He eow axath hwaet ge dón cunnon. § 80. Ne dear ic faran. § 81. Gif hí dohton. § 82. Wurdon his eáran ge-openode. § 83. Fótum treden. § 84. Alesen under lindum. § 85. Biddan ṭḥaes ṭḥe he bǽd. § 86. Mín cnapa lith seoc. § 87. He softe swǽf. § 88. Hió bereth sunu. § 89. Tǽr he his cláthas. § 90. Ligetas sceótath. § 91. Fór scēp tó scíranne. § 92. Ic wyle on weras staelan. § 93. He sige nam. § 94. Ṭḥú ytst wyrta. § 95. Hwí slápe ge? § 96. Hóh hyne. § 97. Mid blisse onféhth. § 98. Ṭḥat he heolde. § 99. Sió eax welt ealles ṭḥaes wǽnes. § 100. Nílus sceádeth. § 101. Swápendum windum. § 102. He weop ofer híg. § 103. Hí seowon ǽceras. § 104. Heow ṭḥat hors mid ṭḥám spuran. § 105. Ṭḥá híg reowon. § 106. He geswác hys weorces ṭḥe he gesceóp tó wirceanne. § 107. Hió speón hine. § 108. Ṭḥaet we swulton. § 109. Hwí flítst thú with ṭḥíne nextan? § 110. Mec hreóweth. § 111. Ṭḥá deór

hí hátath hránas. § 112. Ṭhá híg haefdon hyra lóf-sang gesungenne. § 113. And ṭhaet hí didon ṭhurh ṭhaes deofles láre, ṭhe hwílum áer Adam forláerde. § 114. Nú ṭhú ṭhus glaedlice tó us sprecende eart. § 115. Ic gá ráedan. § 116. Me ṭhincth. § 117. Ic me reste. § 118. Ne hyngrath ṭhone ṭhe tó me cymth. § 119. He mid him sprecende wáes. § 120. Ṭhín geleáfa ṭhé dyde hále. § 121. Hú he wáes hál geworden of ṭhám eorede. § 122. Us nis alýfed. § 123. Ṭhá ferdon ṭhá ṭhe asende wáeron. § 124. Ṭhaet aelcum haebbendum bíth geseald fram ṭhám ṭhe naefth. § 125. Nú mage we eow secgan. § 126. Wite ge? § 127. He forbeád blód tó ṭhicgenne. § 128. Hit rynde.

SECTION VII.

ADVERBS.

§ 1. Hí hwýlum gelýfath. § 2. Hit wáes ṭhá swá gedón. § 3. Swá he swithost mihte. § 4. Wind wrathe bláweth. § 5. Rihte ys he genemned Jácob. § 6. Ṭhá dura bráecon adúne. § 7. Ic áeron nyste. § 8. Bearhtme stópon. § 9. Hú lange gáelst ṭhú úre líf? § 10. Ic, Aedgár, geate and gife tó-daeg. § 11. Gecnéd nú hraedlice ṭhrí sestras smedeman. § 12. Gefehth fela folca tósomne. § 13. Ic sceal áerest ṭhín mód gefitherian. § 14. Ṭhat ic maege ṭhé inweardlice lufian. § 15. Aethelo bióth má on ṭhám móde, ṭhonne on ṭhám flaesce. § 16. Hwaet dó ge máre? § 17. Gáth heónun. § 18. Ne eom ic ná. § 19. Ic nehst geseáh. § 20. Ṭhá cwáeth he eall-swá tó ṭhám othrum. § 21. Flódas plegiath handum sámod. § 22. Regollicor libban. § 23. Seó adl daeg-hwamlice weox. § 24. Of his ágenre gecynde, nas of ṭhínre. § 25. Nalles ṭhaet án. § 26. Weald hwaet heom betíde. § 27. Nú ic

ongite genóg sweotele. § 28. Oftor ṭhonne túwa. § 29. Ṭhe helpes best behófath. § 30. Hwí didest ṭhú ṭhat? § 31. Faeste belocen. § 32. Aríse and gang nither. § 33. Hwaet maeg ic leng dón? § 34. He fór ṭhánun. § 35. He wǽs ǽr ṭhonne ic. § 36. Ic wǽs ána ṭhǽr. § 37. Eádige synd ge ṭhónne hí wyriath eow.

SECTION VIII.

PREPOSITIONS.

§ 1. Geond eall ṭhat ríce. § 2. Of gewissum intingan. § 3. Ofer míne gewunan. § 4. Neáh ṭhám túne. § 5. Ofer ṭhǽre niwelnisse brádnisse. § 6. On ṭhá ṭhornas. § 7. On pathum beboda ṭhínra. § 8. Betwux ṭhám rodore and ṭhǽre lyfte. § 9. Oth Rín ṭhá eá. § 10. With ṭhone garsecg. § 11. Mid andgite. § 12. Me gehende. § 13. Búton leahtre. § 14. God to-twǽemde ṭhá waeteru ṭhe wǽron under ṭhǽre faestnisse fram ṭhám ṭhe wǽron bufan ṭhǽre faestnisse. § 15. Onginnath nú ymb ṭhá fyrde ṭhencean. § 16. Ymbe-útan ṭhá eardung-stowe. § 17. Ymbe hine útan. § 18. Ṭhurh faesten, and ṭhurh wópas, and ṭhurh gebedo. § 19. Bé ṭhám strande. § 20. Fram ṭhám Wódne. § 21. Tó-eácan othrum yflum. § 22. Tó-foran him. § 23. Tó ṭhám hǽethenan foran. § 24. Andlang Wendel-sǽs. § 25. Uppon ánre dúne. § 26. Uppan ṭhisne stán. § 27. With ṭhám dóm-setle. § 28. Aer ṭhám flóde. § 29. For eall Crísten folc gebiddan. § 30. Tóth for tóth. § 31. Ṭhá cóm he mid ṭhá foresprecenan faemnan. § 32. Yfelu for gódum. § 33. Ongean ṭhisne man. § 34. Ṭhe ealle cwice wihta bý libbath. § 35. Ṭhá cóm him ṭhǽr ongean. § 36. Tó ṭhaes gemearces. § 37. Mid thý earme. § 38. Bý his gebyr-

dum. § 39. Of hire cildháde. § 40. Aleát with ṭhaes engles. § 41. Of mínra handa. § 42. Intó ṭhám fenne.

SECTION IX.

CONJUNCTIONS.

§ 1. God wát beforan ge gód ge yfel. § 2. We nabbath náther ne feóh ne orf. § 3. Ne ic ne dyde, ne ic ne dó. § 4. Sám we willan, sám we nyllan. § 5. Gif esne déth his ráde ṭhaes daeges. § 6. Gif áenig man haebbe módigne sunu and rancne. § 7. Dóth ṭhaet hí sitton. § 8. Ṭhat ṭhú me bereáfodest ṭhínra dóhtra. § 9. Ṭheóf ne cymth búton ṭhaet he stele. § 10. Ic trúwige, ṭheáh, ṭhaet sum wurthe abrȳrd ṭhurh God, ṭhaet hine lyste gehýran ṭhá hálgan láre. § 11. Gif wén sý. § 12. Ṭhá wáeron aegṭher ge swiftran ge unwealtran. § 13. Geṭhenc nú hwaether áenig man beó á ṭhý unweorthra, ṭhe hine manige menn forseón. § 14. Láet! uton geseón hwaether Helías cume. § 15. Tó-ṭhón-ṭhaet he his ríce gebraedde. § 16. For-ṭhíg ge ne gehýrath, for-ṭhám-ṭhe ge ne synt of Gode. § 17. Ṭheáh-ṭhe God him bebude. § 18. Ṭhýlaes-ṭhe áenig tweónung eow derian maege. § 19. Swylce ṭhú hí gesceópe. § 20. Utan wircan mannan. § 21. Gif we secgath. § 22. Hwaether wáes Jóhannes fulluht ṭhe of heofonum, ṭhe of mannum? § 23. Búton ṭhat hit sý út-aworpen. § 24. Thý is á tó wilnianne. § 25. Ṭheáh nú God gefylle ṭhára wéligra manna willan ge mid golde ge mid seolfre ge mid eallum deórwyrthnessum. § 26. Búton ic wát. § 27. He is mára ṭhonne witega.

SECTION X.

INTERJECTIONS.

§ 1. Eálá láece! gehǽl ṭḥé-sylfne. § 2. Lá ṭḥú liccetere! § 3. Lá freónd! § 4. Wel, lá, men, wel! § 5. Ṭḥaet, lá, wǽs faeger! § 6. Lá ṭḥus! § 7. Hwaet is ṭḥat, lá! § 8. Lá, hú oft! § 9. Weá-lá-wá! § 10. Lá naeddrena cyn! § 11. Lá lýthra ṭḥeowa! § 12. Eálá, hú neara! § 13. Wá eow Fariséum! § 14. Eálá dóhtra Hierúsalem! § 15. Wá-lá-wá, ṭḥaet ǽenig man sceolde módigan swá! § 16. Wá is me! § 17. Wá ṭḥám men! § 18. Wá-lá-wá, ṭḥaet is sárlic! § 19. Eállá, hú egeslic ṭḥeós stow ys!

SECTION XI.

MISCELLANEOUS EXAMPLES.

§ 1. Beó árful faeder and meder. § 2. Anes wana twentig. § 3. Ic self hyt eom. § 4. He is se cealda eallísig tungel. § 5. Twá hund gáta and twentig buccena. § 6. Ṭḥis wǽs feórthes geáres. § 7. Ṭḥaet sýn ealle menn ánra gebirda. § 8. Gesceód mid geclúdedum scón. § 9. On swithe lytlon haefth seó gecynd genóg. § 10. Of idese bíth eafora waecned. § 11. Nys me inc tó syllenne. § 12. Swá híe on-ṭḥweorh sprecath facen and inwit. § 13. Hwaet is ṭḥat, lá, ṭḥinga! § 14. Búendra leás. § 15. God hí gesceóp tó gemágum. § 16. Maegthum and maecgum. § 17. Be his andgites maethe. § 18. Máre eallum máthmum. § 19. Ṭḥaet he síe aelces ṭḥinges swá médeme swá he aefre médemast wǽre. § 20. Swá-swá mon mélo sift, ṭḥaet mélo ṭḥurh-crýpth aelc ṭḥyrel. § 21. Se wyrhta

ys wyrthe hys métys. § 22. Ṭhurh midde Samarían. § 23. Tó middre nihte. § 24. Heó wunian móton. § 25. Eall ṭhat gemót sóhton leáse saga. § 26. Fram-geondan sáe. § 27. Ṭhaet se seó se gesaelgosta. § 28. Ṭhám he geáf micle gife. § 29. Hyre handa gegrípenre. § 30. Sió nafu ferth nehst ṭháere eaxe. § 31. Swithe nearewe sent ṭhá menniscan gesaeltha. § 32. Ofer eall ṭhat flód, and ofer burna, and ofer móras. § 33. Sume mid ṭháere ráde eárniath ṭhat híe síen ṭhý hálran. § 34. Bé ṭhán Reádan Sáe. § 35. Full reáflace. § 36. Restath incit hér. § 37. Binnon Rómana-byrig. § 38. Wit sculon rúmor sécan. § 39. Se Háelend embfór ealle burga and ceastra. § 40. Ne nánes fleámes cepan. § 41. Cunne ge Lában? Híg cwáedon, ṭhaet híg hine cuthon. § 42. Ṭhaet sýn hí bisceopes dóme scyldige. § 43. On feower eán. § 44. Mana ṭhone ṭhaes angyldes. § 45. Ṭhaet wáes geworden ṭhurh lýthre yrhthe Godes býdela. § 46. Ṭhec weceth and wreceth. § 47. He bitt sibbe. § 48. Sió eorthe sit ṭháer nithere. § 49. Hwár Sisara láeg. § 50. Hyt gebyreth ṭhaet he weaxe. § 51. He ṭhý má mid his handum wonn and worhte. § 52. Ṭhý sláepe to-braed. § 53. Aefter ṭhý ṭhriddan daege. § 54. Bíth ṭhý heardra. § 55. Tó aefennes. § 56. Mid thý biscope. § 57. Niótath inc ṭhaes othres ealles. § 58. He dráf his heorde tó inneweardum ṭhám wéstene. § 59. Hwaet belimpeth his tó ṭhé? § 60. Ṭhrym mundum hierra. § 61. Swá-swá hit rine, and sniwe, and styrme úte. § 62. Maeg elf-sciene. § 63. Aet-stód se streám and ongan tó ṭhindenne. § 64. Sende heó áne hire ṭhinena ṭhider. § 65. Ṭhises hí wundriath. § 66. Ge beod-gereordu eowre ṭhicgeath. § 67. Ṭhé lyst nú liótha. § 68. Tó Ecgbyrtes-stáne. § 69. For mínon ṭhingon. § 70. Ṭhis syndon ṭhá dómas. § 71. Grimme sáre ongan ṭhraested beón. § 72. Síg se mín ṭheowa. § 73. Ṭheáh hwá ṭheó on eallum wélum. § 74. Ṭhér-efter ṭhestrede ṭhe sunne. § 75. Hú ṭhearf mannes sunu máran treówe? § 76. Wáe-

ron ṭhaefulle heora gemaérum. § 77. Ṭhe ṭhára sóthena gesaeltha limu, ṭhe sió gesaelth self. § 78. Náht ṭhaeslices deathe. § 79. He wyreth máran ṭhonne ṭhaége synt. § 80. Ṭhá tumbude ṭhaére Herodiadiscean dóhtur beforan him. § 81. Wearth dead, ná laéfedum saéde. § 82. Naés ná eowres ṭhances. § 83. Bearwas wurdon tó axan and tó ýslan. § 84. Eá-streám-ýtha ṭhec wurthiath. § 85. He eorth-cyningas yrmde. § 86. Sió frófor án eallra yrminga. § 87. Hér ys se yrfe-weard. § 88. Seó yldre hátte Lia, and seó gingre, Ráchel. § 89. Ṭhaet ṭhú him ṭhines gódes wyrne. § 90. Gif hwá Godes láge oththe folc-láge wyrde. § 91. Ṭhaér waéron waeter-spryng-wyllan. § 92. Ic nam ṭhá win-berrian. § 93. Hí waéron intinga ṭhaére wraethe. § 94. Ṭhaér is wom and wóp. § 95. Hwelc is wyrsa wol? § 96. Ic dó eow tó witanne. § 97. Swá bíth ṭhaes wísan méd ṭhý máre. § 98. Se wéna nis wuhte ṭhe sóthra. § 99. Other twéga. § 100. Manegum men ṭhincth. § 101. Hwaether ṭhára twégra? § 102. Nicor-húsa fela. § 103. O' mín mód. § 104. Ṭhreóra and twentigra róda brad. § 105. On eald-dagum. § 106. He waés cyne-cynnes. § 107. Ṭhaet is aérost. § 108. Cúcumeras, ṭhat synd eorth-aeppla. § 109. Ṭhus unc gedafenath. § 110. Hí ṭhánone eódon. § 111. Má manna. § 112. Wordes oththe weorces. § 113. Sunu gódes tuddres. § 114. Onsa n hine ṭhaére ṭheófthe. § 115. Gefelde ic me beótienle and wyrpende. § 116. Ṭhaet he nánes ṭhinges máran ne ṭhurfe. § 117. On Lang-beardna-lande. § 118. Hí laeddon Anláf tó Andeferan. § 119. Mid ascunga. § 120. Gif me Drihten an lengran lífes. § 121. Earfoth laéran. § 122. On ṭhisre tíde nú ymbe twelf-month. § 123. Me sóthlice aetfeólan Gode gód is. § 124. Ne ṭhence we nánes yfeles. § 125. Wá ṭhám men ṭhe swicdóm ṭhurh hyne cymth! § 126. Ṭhú withsaecest mín. § 127. Fram Cásere Augusto. § 128. Unfeor ṭhám húse. § 129. Anweald tó tredanne. § 130. Sum wíf on naman María.

§ 131. And geseáh publicanum. § 132. Oth-ṭhaet ic me gebidde. § 133. And hí ondredon hine acsigende. § 134. He fandode hys. § 135. Ge synd cumene. § 136. Hys ágenum reáfe. § 137. Aelc wyrd is nýt ṭhára ṭhe wricth. § 138. Swylcera ys Godes ríce. § 139. Ṭhá geseáh he ṭhone man tó hym cumendne. § 140. Lyt freónda. § 141. And gemette híg slaépende. § 142. Híg wyllath éhtan eower. § 143. Ṭhaet his waés. § 144. Of Marían ceastre. § 145. Ṭhám Suna ungeleáflic. § 146. Him hingrede. § 147. Fela is ṭhaéra ṭhinga. § 148. Swaether he haebbe. § 149. Swá greát beám on wyda. § 150. Anes ṭhinges ic ṭhé wolde aérest acsian. § 151. Ṭhónne cume wit láte tó ende ṭhisse béc. § 152. Aet handa. § 153. Bitt his faeder hláfes. § 154. He gemette Philippus. § 155. And híg ondredon him, gangende on ṭhaet genip. § 156. Ic gýme mín wedd. § 157. Ṭhone ṭheow, ṭhe his willan nyste and ṭheáh dyde, he bíth wítnod feawum wítum. § 158. Langre tíde. § 159. Othrum daege. § 160. Ṭhaet ṭhú waére gleáw ṭhaéron. § 161. Íc wéne se ṭhe he máre forgeáf. § 162. Scorpio (ṭhaet ys, án wyrm-cynn). § 163. Gá and dó eall-swá. § 164. Góda láreow! § 165. On ṭhaene Munt Oliuarum, ṭhaet ys, Elebergena. § 166. Ṭhaet ic heónon-forth ne ete. § 167. Forṭhám-ṭhe he is leás, and his faeder eác. § 168. Syththan he haefde heora fét aṭhwogene. § 169. And nán ṭhaéra ṭhe gelýfth on me ne wunath on ṭhystrum. § 170. And se-ṭhe me ytt, he leofath ṭhurh me. § 171. Ac on swá-hwylce ceastre swá ge ingáth. § 172. Beforan eow on Galilcam. § 173. Sum consul ṭhaet we HERETOHA hátath. § 174. Ufane and neothane. § 175. Forṭhón engle-líce ansýne hí habbath. § 176. Híg heoldon ṭhá wífmenn tó life. § 177. Betweox Wealan and Englan. § 178. Lá Leóf! ic bidde ṭhaet ṭhú ṭhé ne belge with me, gif ic spraéce. § 179. Heó daeg. § 180. Ṭhaet we sceoldon ṭhus gerade mid stánum of-torfian. § 181. Hwaes

anbídie ic bútan ṭhin, Drihten? § 182. He Aegyptas slóh, and ealle heora frum-bearn. § 183. Cumath him fore, and cneów bugath. § 184. Ṭhis læne líf ṭhe we lifiath on. § 185. Swylce hí woldon fretan mín flæesc. § 186. Tó wídan feore. § 187. Hí wæron dún-sætas. § 188. Se wæs Fergilies láreow. § 189. Ṭhær wæron ṭhá Centingas. § 190. Ṭhá wæs heó restende on sweostra slæperne. § 191. Ne wyrcth God ná ṭhás wundru æt nánes Iúdeïsces mannes byrgene. § 192. Ealle menn spýriath aefter ṭhám hehstan góde. § 193. Sió gecynd eow tiht tó ṭhám angite, ac eow teohth gedwola of ṭhám angite. § 194. Se leása wéna and sió raedelse ṭhára dysigena monna tiohhie ṭhaet. § 195. Hí ealle emn-líce on Latíne tengdon. § 196. On ṭhære stowe ṭhe is gecweden Portes-mutha. § 197. Gif hí woldon habban his sehte. § 198. Syllic tó gehýranne. § 199. Ṭhá serfise tó dónne. § 200. Aer se ṭhicca mist ṭhinra weorthe. § 201. Bæd he ṭhone abbud ṭhaet he him sende trymmendlice stafas. § 202. Swilce hig of eorthan sprýtende wæron. § 203. On ṭhám ofne. § 204. His líc lith aet Scíre-burnan. § 205. Heó wæs Edwines ṭhaes cyninges nefan dóhtor. § 206. Hit weox ṭhá mid wynne and wel gerípode. § 207. Ṭhaet cild wæs on ṭhám crádele. § 208. Tó his cótan. § 209. On ṭhaes cyninges stédan. § 210. Aet Húndes-hláwe. § 211. Aet ṭhám Holme. § 212. Ṭhám englum nis nán tweó. § 213. Godes bearn týmdon with manna dóhtra. § 214. Neód is ṭhaet ealle cumon. § 215. Híe haefdon hiora stemn gesetenne. § 216. He nerede fét míne of slide. § 217. Fram ṭhám slincendum. § 218. Sum slóg on ṭhám wége. § 219. Unlytel dæl sídre foldan. § 220. Hosp neáh-gebúrum úrum. § 221. Under ṭhære mýsan. § 222. Ṭhæra munta cnóllas. § 223. Púr lamb. § 224. Swýn simle wilnath licgan on fúlum sólum. § 225. Aelc tilth on maersc-lande forferde. § 226. Náthres cynnes word.

§ 227. Mid ṭḥám ilcan wrence. § 228. Sume wurdon wulfum. § 229. Tó ṭḥé, ṭḥám wyllan ealles wísdóm becuman. § 230. Baeldaeg Wódening; Wóden Freotheláfing. § 231. Heáh-selda wyn. § 232. Ṭḥá beád ṭḥat man sceolde his here métian and horsian. § 233. Ṭḥá graman Métena, ṭḥe folcisce menn hátath Parcas. § 234. Ṭḥá mágo-rincas Metode geṭḥungon. § 235. Ṭḥá ṭḥi tó lóse wurdon ṭḥe on ṭḥám scype waéron.

PART II.

SELECTIONS IN PROSE.

I. FROM THE GOSPELS.

ST. MATTHEW'S GOSPEL.

THYS SCEAL ON WODNES-DAEG, ON THAERE THRYDDAN WUCAN AER MYDDAN-WINTRA.

III. On ṭhám dagum cóm Ióhannes se Fulluhtere, and
bódode on ṭhám wéstene Iudéae, and cwǽeth: Dóth 2
dǽed-bóte; sóthlice geneálæceth heofena ríce. Ṭhis ys 3
sé be ṭhám-ṭhe gecweden ys ṭhurh Esaíam ṭhone wite-
gan, Clypiendes stefn wǽes on wéstene, Gegeárwiath
Dryhtnes wég, dóth his sithas rihte. Se Ióhannes wi- 4
todlice haefde reáf of olfenda hǽerum, and fellenne gyrdel
ymbe hys lendenu; and hys méte wǽes gaerstapan and
wudu-hunig. Ṭhá ferde tó him Hierósolim-waru, and 5
eal Iudéae-ṭheód, and eal ṭhaet ríce with-geondan Iór-
danen; and hí wǽeron gefullode on Iórdane fram hym, 6
and hí andetton heora synna. Sóthlice ṭhá he geseáh 7
manege ṭhǽera Sundor-hálgena and ṭhǽera Rihtwísendra
tó his fulluhte cumende, he cwǽeth tó hym: Lá naed-
drena cyn, hwá geswutelode eow tó fleónne fram ṭhám
tóweardan ýrre? Eornostlice dóth médemne waestm 8
ṭhǽere dǽed-bóte; and ne cwethath betweox eow, We 9
habbath Abráham us tó faeder; sóthlice ic secge eow,
Ṭhaet God ys swá mihtig, ṭhaet he maeg of ṭhysum
stánum aweccan Abráhames bearn. Eallunga ys seó 10
aex tó ṭhǽera treowa wurt-ruman asett; eornostlice aelc

treow, ṭḥe gódne waestm ne bringth, býth forcorfen,
11 and on fýr aworpen. Witodlice ic eow fullige on wae-
tere tó daéd-bóte; se-ṭḥe aefter me tóweard ys, he ys
strengra ṭḥonne ic, ṭḥaes gescý ne eom ic wyrthe tó
beranne; he eow fullath on Hálgum Gáste, and on fýre:
12 ṭḥaes fann ys on his handa, and he afeormath his ṭḥyrs-
cel-flóre, and he gegaderath his hwáete on his bern;
ṭḥá ceafu he forbaernth on unadwaescendlicum fýre.

THYS SCEAL ON WODNES-DAEG OFER TWELFTAN DAEG.

13 Ṭḥá cóm se Haélend fram Galiléa tó Iórdane tó Ióhanne,
14 ṭḥaet he hine fullode. Ióhannes ṭḥá sóthlice forbeád
him, and cwáeth: Ic sceal fram ṭḥé beón gefullod, and
15 ṭḥú cymst tó me? Ṭḥá andswarode se Haélend hym and
cwáeth: Láet nú; ṭḥus unc gedafnath ealle rihtwísnesse
16 gefyllan. Ṭḥá forlet he hyne. Sóthlice ṭḥá se Haélend
gefullod wáes, hraedlice he astáh of ṭḥám waetere; and
hym wurdon ṭḥáer-rihte heofenas ontýnede; and he
geseáh Godes Gást nither-stígendne, swá-swá culfran,
17 and wunigendne ofer hyne; and sóthlice ṭḥá cóm stefn
of heofenum, and ṭḥus cwáeth: Hér ys mín se gecorena
sunu, on ṭḥám me gelícode.

THYS GODSPEL SCEAL ON HALGAN DAEG.

IV. Ṭḥá wáes se Haélend gelaed fram Gáste on wésten,
2 ṭḥaet he wáere fram deofle costnod. And ṭḥá-ṭḥá he
faeste feowertig daga and feowertig nihta, ṭḥá ongan
3 hyne syththan hingrian. And ṭḥá geneálaéhte se cost-
nigend, and cwáeth: Gyf ṭḥú Godes Sunu sý, cweth
4 ṭḥaet ṭḥás stánas tó hláfe geweorthon. Ṭḥá andswarode
se Haélend: Hit ys awriten, Ne leofath se man bé hláfe
ánum, ac bé aelcum worde ṭḥe of Godes muthe gáeth.
5 Ṭḥá gebróhte se deofol hine on ṭḥá hálgan ceastre, and
asette hine ofer ṭḥaes temples heáhnesse, and cwáeth tó
6 him: Gif ṭḥú Godes Sunu eart, asend ṭḥé ṭḥónne nyther;

sóthlice hyt ys awriten, Ṭhaet he his englum bebeád be
ṭhé, ṭhaet híg ṭhé on hyra handum beron, ṭhý-laes ṭhú
ṭhín fót aet stáne aetsporne. Ṭhá cwǽeth se Hǽelend 7
eft tó him: Hit ys awriten, Ne costna ṭhú Drihten ṭhínne
God. Eft se deofol hine genam, and laedde hine on swithe 8
heáhne munt, and aet-eówde hym ealle middan-geardes
ricu, and heora wuldor; and cwǽeth tó him: Ealle ṭhás 9
ic sylle ṭhé, gif ṭhú feallende tó me ge-eádmétst. Ṭhá 10
cwǽeth se Hǽelend tó him: Gang ṭhú Sceocca on-baec:
sóthlice hit ys awriten, Tó Drihtne ṭhínum Gode ṭhú
ṭhé ge-eádmétst, and him ánum ṭheowast. Ṭhá forlet se 11
deofol hine, and englas geneálǽehton and him ṭhenodon.

THYS SCEAL ON THONE FEORTHAN SUNNAN-DAEG OFER PENTECOSTEN.

VII. Nelle ge déman, ṭhaet ge ne sýn fordémede.
Witodlice ṭhám ylcan dóme ṭhe ge démath, eow býth 2
gedémed; and on ṭhám ylcan geméte ṭhe ge métath,
eow býth geméten. Tó-hwí gesýhst ṭhú ṭhaet mót on 3
ṭhínes bróther eágan, and ṭhú ne gesýhst ṭhone beám
on ṭhínum ágenum eágan? Oththe húméta cwyst ṭhú 4
tó ṭhínum bréther, Bróthur, ṭhafa ṭhaet ic út-adó ṭhaet
mót of ṭhínum eágan, ṭhónne se beám bíth on ṭhínum
ágenum eágan? Lá ṭhú liccetere, adó ǽerest út ṭhone 5
beám of ṭhínum ágenum eágan, and beháwa ṭhónne
ṭhaet ṭhú út-adó ṭhaet mót of ṭhínes bróther eágan.
Nelle ge ṭhaet hálige syllan húndum, ne ge ne wurpon 6
eowre mére-grotu tó-foran eowrum swínum, ṭhý-laes híg
mid hyra fótum híg fortredon, and híg ṭhónne ongean
gewende eow tosliton.

THYS GODSPEL SCEAL TÓ GANG-DAGON.

Biddath, and eow bíth geseald; secath, and ge hyt 7
findath; cnuciath, and eow bíth ontýned. Witodlice 8
aelc ṭhǽera ṭhe bit, he onféhth; and se-ṭhe secth, he

9 hyt fint; and ṭḥám cnuciendum bíth ontýned. Hwylc
man ys of eow, gyf hys sunu hyne bit hláfes, sylst
10 ṭḥú hym stán? oththe gif he bit fisces, sylst ṭḥú hym
11 naeddran? Eornostlice nú ge, ṭḥe yfele synd, cunnon
góde sylena eowrum bearnum syllan, mycle má eower
Faeder, ṭḥe on heofenum ys, syleth gód ṭḥám ṭḥe hyne
12 biddath. Eornostlice, ealle ṭḥá ṭḥing ṭḥe ge wyllon
ṭḥaet menn eow dón, dóth ge hym ṭḥaet sylfe: ṭḥaet ys
13 sóthlice áe and witegena bebod. Gangath in ṭḥurh
ṭḥaet nearuwe geát; forṭḥón-ṭḥe ṭḥaet geát ys swythe
wíd, and se wég ys swythe rúm, ṭḥe tó forspyllednesse
gelǽet; and swythe manege synd ṭḥe ṭḥurh ṭḥone wég
14 farath. Eálá hú nearu and hú angsum ys ṭḥaet geát,
and se wég, ṭḥe tó lífe gelǽet; and swythe feawa synd
ṭḥe ṭḥone wég findon!

THYS GODSPEL GEBYRATH ON THAERE NYGOTHAN WUCAN OFER PENTECOSTEN.

15 Warniath eow fram leásum witegum, ṭḥá cumath tó
eow on sceápa gegyrelum, ac híg beóth innan reáfi-
gende wulfas: fram hyra waestmum ge hí undergytath.
16 Cwyst ṭḥú gaderath man wín-berian of ṭḥornum, oththe
17 fic-aeppla of ṭḥyrn-cinum? Swá aelc gód treow byrth
góde waestmas, and aelc yfel treow byrth yfele waest-
18 mas. Ne maeg ṭḥaet góde treow beran yfelc waestmas,
19 ne ṭḥaet yfele treow góde waestmas. Aelc treow ṭḥe
ne byrth gódne waestm, sý hit forcorfen, and on fýr
20 aworpen: witodlice be heora waestmum ge híg oncná-
21 wath. Ne gǽeth aelc ṭḥǽera on heofena ríce, ṭḥe cwyth
tó me, Dryhten, Dryhten; ac se-ṭḥe wyrcth mínes
Faeder willan, ṭḥe on heofenum is, se gǽeth on heofena
22 ríce. Manege cwethath on ṭḥám daege tó me, Dryhten,
Dryhten, hú ne witegode we on ṭḥínum naman? and
on ṭḥínum naman we út-awurpon deoflu? and on
23 ṭḥínum naman we worhton mycle myhta? Ṭḥónne

cwethe ic tó hym, Þaet ic eow naefre ne cuthe:
gewítath fram me, ge þe worhton unrýhtwísnesse.
Eornostlice, aelc þáera þe þás míne word gehýrth, 24
and þá wyrcth, býth gelíc þám wísan were, se hys
hús ofer stán getimbrode: þá cóm þáer ren, and 25
mycel flód, and þáer bleowon windas, and ahruron on
þaet hús, and hyt ná ne feoll: sóthlice hyt wáes ofer
stán getimbrod. And aelc þáera þe gehýrth þás 26
míne word, and þá ne wyrcth, se býth gelíc þám
dysigan men, þe getimbrode hys hús ofer sand-ceósel:
þá rinde hyt, and þáer cóm flód, and bleowon windas, 27
and ahruron on þaet hús; and þaet hús feoll, and
hys hryre wáes mycel.

THYS SCEAL ON FRIGE-DAEG, ON THAERE EAHTOTHAN WUCAN OFER PENTECOSTEN.

XII. Se Háelend fór on reste-daeg ofer aeceras; sóth-
lice hys leorning-cnyhtas hingrede, and híg ongunnon
pluccian þá eár and etan. Sóthlice þá þá Sundor- 2
hálgan þaet gesawon, hí cwáedon tó him: Nú þíne
leorning-cnyhtas dóth þaet him alýfed nys reste-dagum
tó dónne. And he cwáeth tó him: Ne raedde ge hwaet 3
Dáuid dyde þá hyne hingrede, and þá þe mid hym
wáeron? hú he in-eóde on Godes hús, and áet þá 4
offring-hláfas, þe náeron hym alýfede tó etanne, ne
þám þe mid hym wáeron, búton þám sacerdum ánum?
Oththe ne raedde ge on þáere áe, þaet þá sacerdas 5
on reste-dagum on þám temple gewemmath þone reste-
daeg, and synd bútan leahtre? Ic secge sóthlice eow, 6
Þaet þes ys máerra þonne þaet templ. Gyf ge sóth- 7
lice wiston hwaet ys, Ic wylle mild-heortnysse, and
ná onsáegdnysse, ne genythrade ge aefre unscyldige.
Sóthlice Mannes Sunu ys eác reste-daeges Hláford. Þá 8
se Háelend þánon fór, he cóm intó heora gesomnunge; 9
þá wáes þáer án man se haefde forscruncene hand. 10

And híg acsodon hyne, ṭhus cwethende: Ys hyt alýfed
tó haélanne on reste-dagum? ṭhaet híg wrehton hyne.
11 He saéde hym sóthlice: Hwylc man ys of eow, ṭhe
haebbe án sceáp and gyf ṭhaet afylth reste-dagum on
12 pytt, hú ne nymth he ṭhaet, and hefth hyt up? wi-
todlice micle má man ys sceápe betera; witodlice hyt ys
13 alýfed on reste-dagum wel tó dónne. Ṭhá cwaéth he
tó ṭhám men: Aṭhene ṭhíne hand. And he hí aṭhenede;
and heó waés hál geworden, swá seó other.

THYS SCEAL ON WODNES-DAEG, ON THAERE XIII WUCAN OFER PENTECOSTEN.

14 Ṭhá Sundor-hálgan eódon ṭhá út sóthlice, and worhton
15 geṭheáht ongen hyne, hú híg hyne forspyldon. Se
Haélend sóthlice ṭhaet wiste, and ferde ṭhánon: and hym
16 fyligdon mycel maenigeo, and he haélde híg ealle; and
17 bebeád hym, ṭhaet híg hyt nánum men ne saédon: ṭhaet
waére gefylled ṭhaet ṭhe gecweden waés ṭhurh Ysaíam
18 ṭhone witegan, ṭhus cwethende: Hér ys mín cnapa,
ṭhone ic geceás; mín gecorena, on ṭhám wel gelícode
mínre sawle: ic asette mínne gást ofer hyne, and dóm
19 he bódath Theódum. Ne flít he, ne he ne hrýmth; ne
20 nán man ne gehýrth hys stemne on straétum. To-cwys-
ed hreód he ne forbrytt, and smeócende flex he ne
21 adwaescth, aérṭhám-ṭhe he awurpe dóm tó sige. And
on hys naman Theóda gehýhtath.

THYS SCEAL ON THONE THRYDDAN SUNNAN-DAEG INNAN LENCTEN.

22 Ṭhá waés hym bróht án deofol-seóc man, se waés blind
and dumb; and he hyne haélde, swá-ṭhaet he spraéc
23 and geseáh. And ṭhá maenigeo ealle wundredon, and
24 cwaédon: Cwethe we ys ṭhes Dáuides sunu? Sóthlice
ṭhá ṭhá Sundor-hálgan ṭhis gehýrdon, ṭhá cwaédon híg:
Ne adrífth ṭhes deoflu út, búton ṭhurh Bélzébub deofla

ealdre. Se Hǽlend sóthlice wiste heora geþancas, and 25
cwǽth tó hym: Aelc rice, þe býth twý-raede on him-
sylfum, býth toworpen; and aelc ceaster oththe hús,
þe býth witherweard ongen hyt-sylf, hyt ne stent. And 26
gif se deofol adrífth út þone deofol, híg beóth todǽlede;
hú maeg þónne his rice standan? And gif ic þurh 27
Bélzébub adrífe út deoflu, þurh hwaene adrífath eowre
bearn? forþám híg-sylfe beóth eowre déman. Gif ic
sóthlice on Godes gáste awurpe deoflu, witodlice on
eow becymth Godes rice. Oththe hú maeg man in-gán 29
on stranges hús, and hys fata hyne bereáfian, búton he
gebinde ǽrest þone strangan, and þónne hys hús be-
reáfige?

THYS SCEAL ON WODNES-DAEG, ON THAERE TWELFTAN WUCAN OFER PENTECOSTEN.

Se-þe nys mid me, he is ongen me; and se-þe ne ga- 30
derath mid me, he towyrpth. Forþám ic secge eow, 31
Aelc syn and bysmor-spraec býth forgyfen mannum:
sóthlice þaes Hálgan Gástes bysmor-spraec ne býth
forgyfen. And swá-hwylc-swá cwyth word ongen 32
Mannes Sunu, him býth forgyfen: se-þe sóthlice cwyth
ongen Háligne Gást, ne býth hyt hym forgyfen, ne on
þisse worulde, ne on þǽre tóweardan. Oththe wyr- 33
ceath gód treow, and hys waestm gódne; oththe
wyrceath yfel treow, and hys waestm yfelne: witodlice
be þám waestme býth þaet treow oncnáwen. Lá ge 34
naeddrena cyn, hú magon ge gód sprecan, þónne ge
synd yfele? sóthlice of þǽre heortan willan se muth
spycth. Gód man sóthlice of gódum gold-horde bringth 35
gód forth; and yfel man of yfelum gold-horde bringth
yfel forth. Sóthlice ic secge eow, Þaet aelc ídel word 36
þe menn sprecath, híg agyldath gesceád be þám on
dómes-daege. Sóthlice of þínum wordum þú býst ge- 37
rihtwísod, and of þínum wordum þú býst genytherod.

THYS SCEAL ON WODNES-DAEG, ON THAERE EAHTOTHAN WUCAN OFER PENTECOSTEN.

XVI. And ṭḥá geneálaéhton hym tó Fariséi and Sa-
ducéi, and hyne costedon, and baédon ṭḥaet he hym
2 sum tácen of heofena aet-ýwde. Ṭḥá andswarode he
hym, and cwaéth: On aefen ge cwethath, Tó-morgen
3 hyt býth smylte weder, ṭḥes heofen ys reád. And on
morgen ge cwethath, Tó-daeg hyt býth hreóh weder,
ṭḥeós lyft scínth unwederlice. Nú cunne ge tó-cnáwan
heofenes híw; witodlice ge ne magon witan ṭḥaéra tída
4 tácnu? Seó yfele cneorys and unriht-háemende tácen
secth, and hyre ne býth geseald, búton Iónas tácen
5 ṭḥaes witegan. And hym forlaétenum, he ferde. And
ṭḥá hys leorning-cnyhtas cómon ofer ṭḥone muthan, híg
forgeaton ṭḥaet híg hláfas námon; and ṭḥá saéde he:
6 Gýmath and warniath fram beorman Fariséorum and
7 Saducéorum. Ṭḥá ṭḥóhton híg betweox hym, and
8 cwaédon: Namon we hláfas mid us? Ṭḥá se Haélend
wiste heora geṭḥancas, he cwaéth tó hym: Hwaet
ṭḥence ge betweox eow, lytles geleáfan, ṭḥaet ge hláfas
9 nabbath? Ne understande ge gyt, ne ge ne geṭḥencath
ṭḥaéra fíf hláfa, and fíf ṭḥúsend manna, and hú fela
10 wilegena ge namon? ne ṭḥaéra seofon hláfa, and feower
11 ṭḥúsend manna, and hú fela wilegena ge namon? Hwí
ne ongyte ge gyt ṭḥaet ic ne saéde be hláfe, Warniath
12 fram ṭḥám beorman Fariséorum and Saducéorum? Ṭḥá
ongeaton híg ṭḥaet he ne saéde, Warniath fram hláfa
beorman, ac fram láre Fariséorum and Saducéorum.

THYS GODSPEL GEBYRATH ON PETRES MAESSE-DAEG.

13 Witodlice ṭḥá cóm se Haélend on ṭḥá daélas Cesarćae
Philippi, and acsode hys leorning-cnyhtas: Hwaene sec-
14 gath menn ṭḥaet sý Mannes Sunu? Ṭḥá cwaédon híg:
Sume Ióhannem ṭḥone Fulluht-wer, sume Helíam, sume

Hieremiam, oththe ón thára wítgena. Thá sáede he: 15
Hwaet secge ge thaet ic sig? Thá andswarode hym 16
Pétrus: Thú eart thaes lyfgendes Godes Sunu. Thá 17
andswarode hym se Hǽlend: Eádig eart thú, Simon
Culfran Bearn; forthám hyt thé ne onwrióh flaesc ne
blód, ac mín Faeder the on heofenum ys. And ic secge 18
thé, Thaet thú eart Pétrus, and ofer thrysne stán ic
getimbrige míne cyricean; and helle gátu ne magon
ongean thá. And thé ic sylle heofena ríces cáegas; and 19
swá-hwaet-swá thú ofer eorthan bebindest, thaet hyth
on heofenum gebunden; and swá-hwaet-swá thú un-
bindest ofer eorthan, thaet hyth unbunden on heofenum.
Thá bebeád se Hǽlend hys leorning-cnyhtum, thaet 20
híg nánum men ne sáedon thaet he wǽre Hǽlend
Crist. Syththan he ongan swutelian hys leorning- 21
cnyhtum, thaet he wolde faran tó Hierúsalem and fela
thinga thólian fram yldrum, and bócerum, and ealdor-
mannum thǽra sacerda, and beón ofslegen, and thrí
thryddan daege arísan. And thá genam Pétrus hyne 22
on-sundron, and cwǽth tó him: Drihten, ne gewoorthe
thaet. Thá beseáh he hyne, and cwǽth tó Pétre: 23
Gang baeftan me, Sátanas; wither-raede thú eart me;
forthám thú nást thá thing the synd Godes, ac thá the
synd manna.

THYS GODSPEL SCEAL ON ST. LAURENTIUS MAESSE-DAEG.

Thá sáede se Hǽlend hys leorning-cnyhtum: Gyf hwá 24
wylle fyligean me, withsace hyne-sylfne, and nyme hys
róde, and me fylige. Sóthlice se-the wyle hys sawle 25
hále gedón, he híg forspylth; and se-the wyle hig for
me forspyllan, he híg fint. Hwaet fremath ǽnegum 26
men, theáh he ealne myddan-eard gestrýne, gyf he
hys sawle forwyrd thólath? oththe hwylc gewrixl
sylth se mann for hys sawle? Witodlice Mannes 27
Sunu ys tó cumanne on hys Faeder wuldre, mid hys

englum; and ṭḥónne agylt aeghwylcum be hys ágenum weorce.

THYS SCEAL ON SAETERNES-DAEG, ON THAERE FORMAN LENCTEN-WUCAN.

28 Sóthlice ic secge eow, Sume synd hér standende, ṭḥe death ne onbyrigeath, áer híg geseón Mannes Sunu cumendne on hys Faeder ríce.

XVII. And aefter six dagum, nam se Háelend Pétrum, and Iácobum, and Ióhannem hys bróther, and
2 laedde híg on-sundron, on áenne heáhne munt. And he wáes gehíwod beforan hym; and hys ansýn sceán swá-swá sunne, and hys reáf waéron swá hwíte swá
3 snáw. And efne, ṭḥá aet-ýwde Moyses and Helias, mid
4 hym sprecende. Ṭḥá cwaéth Pétrus tó hym: Dryhten, gód ys us hér tó beónne; gyf ṭḥú wylt, uton wyrcan hér ṭḥreó eardung-stowa; ṭḥé áne, Moyse áne, and
5 Helíe áne. Hym ṭḥá-gyt sprecendum, and sóthlice ṭḥá beorht wolcn híg ofersceán; and ṭḥá efne cóm stefn of ṭḥám wolcne and cwaéth: Hér ys mín leófa
6 Sunu, on ṭḥám me wel gelicath; gehýrath hyne. And ṭḥá híg ṭḥys gehýrdon hys leorning-cnyhtas, híg feol-
7 lon on heora ansýne, and hym swythe ondredon. He geneálaéhte ṭḥá and híg aet-hrán, and hym tó cwaéth:
8 Arísath, and ne ondraédath eow. Ṭḥá híg heora eágan upp-ahófon, ne gesawon híg naénne, búton ṭḥone Háe-
9 lend-sylfne. And ṭḥá híg of ṭḥám munte eódon, se Háelend hym bebeád, and ṭḥus cwaéth: Nánum men ge ṭḥys ne secgon, áer Mannes Sunu of deathe aríse.

THYS SCEAL ON FRIGE-DAEG ON THAERE FIFTAN WUCAN OFER PENTECOSTEN.

10 And ṭḥá acsedon hys leorning-cnyhtas hyne: Hwaet secgath ṭḥá bóceras ṭḥaet gebyrige áerest cuman He-
11 líam? Ṭḥá andswarode he hym: Witodlice Helías ys

tóweard, and he ge-edniwath ealle ṭhing. Sóthlice ic 12
eow secge, Ṭhaet Helías cóm, and híg hyne ne gecneó-
won, ac híg dydon ymbe hyne swá-hwaet-swá híg
woldon; and swá ys Mannes Sunu eác fram hym tó
ṭhrowigenne. Ṭhá ongeaton hys leorning-cnyhtas ṭhaet 13
he hyt sǽde be Ióhanne ṭhám Fulluhtere.

THYS SCEAL TO HALIGRA FAEMNENA MAESSE-DAEGE.

XXV. Ṭhónne býth heofena ríce gelíc ṭhám tyn 1
faemnum, ṭhe ṭhá leoht-fatu namon, and ferdon ongean
ṭhone brýd-guman and ṭhá brýde. Heora síf wǽron 2
dysege, and síf gleáwe. And ṭhá síf dysegan namon 3
leoht-fatu, and ne namon nǽnne éle mid hym: ṭhá 4
gleáwan namon éle on heora fatum, mid ṭhám leoht-
fatum. Ṭhá se brýd-guma ylde, ṭhá hnappedon híg 5
ealle and slepon. Witodlice tó middere nihte man 6
hrýmde, and cwǽth, Nú, se brýd-guma cymth; farath
him tógeanes. Ṭhá arýson ealle ṭhá faemnan, and 7
glengdon heora leoht-fatu. Ṭhá cwǽdon ṭhá dysegan 8
tó ṭhám wísum, Syllath us of eowrum éle; forṭhám
úre leoht-fatu synd acwencte. Ṭhá andswaredon ṭhá 9
gleáwan, and cwǽdon, Nese; ṭhý-laes-ṭhe we and ge
nabbon genóh: gáth tó ṭhám cýpendum, and bycgath
eow éle. Witodlice ṭhá híg ferdon, and woldon bycgan, 10
ṭhá cóm se brýd-guma; and ṭhá ṭhe geárowe wǽron,
eódon in mid him tó ṭhám giftum; and seó duru wǽs
belocen. Ṭhá aet nehstan cómon ṭhá othre faemnan 11
and cwǽdon, Dryhten, Dryhten, lǽt us in. Ṭhá and- 12
swarode he heom, and cwǽth, Sóth ic eow secge, ne
can ic eow. Witodlice waciath; forṭhám-ṭhe ge nyton 13
ne ṭhone daeg, ne ṭhá tíde.

ST. MARK'S GOSPEL.

THYS GODSPEL GEBYRATH ON THAERE EHTOTHAN WUCAN OFER PENTECOSTEN.

VIII. Eft on ṭhám dagum, him wǽs mid mycel
maenigeo, and naefdon hwaet híg ǽeton. Ṭhá cwǽth
2 he, tó-somne geclypedum his leorning-cnyhtum: Ic
gemiltsige ṭhysse maenigeo, forṭhám híg ṭhrý dagas
3 me ge-anbídiath, and nabbath hwaet híg eton; gif ic hí
faestende tó heora húsum lǽte, bé wége híg geteóriath;
4 sume híg cómon feorran. Ṭhá andswaredon him his
leorning-cnyhtas: Hwánon maeg ǽenig man ṭhás mid
5 hláfum on ṭhysum wéstene gefyllan? Ṭhá acsode he
híg: Hú fela hláfa habbe ge? híg cwǽdon: Seofon.
6 Ṭhá het he sittan ṭhá maenegeo ofer ṭhá eorthan, and
nam ṭhá seofon hláfas, and Gode ṭhancode, and híg
brǽc, and sealde his leorning-cnyhtum, ṭhaet híg tó-
7 foran him asetton; and híg swá dydon. And híg
naefdon búton feawa fixa; and he ṭhá bletsode, and
8 het beforan him asettan. And híg ǽeton, and wurdon
gefyllede; and híg namon ṭhaet of ṭhám brytsenum
9 beláf, seofon wilian fulle. Sóthlice ṭhá ṭhe ṭhǽer ǽeton,
10 wǽron fíf ṭhúsend; and he híg ṭhá forlet. And sona
he on scyp astáh mid his leorning-cnyhtum, and cóm
11 on ṭhá dǽlas Dalmanútha. And ṭhá ferdon ṭhá Pha-
riséi, and ongunnon mid him smeágean, and tácen of
12 heofene sóhton, and his fandedon. Ṭhá cwǽth he,
geomriende on his gáste: Hwí secth ṭheós cneorys
tácen? sóthlice ic eow secge, Ne bíth ṭhisse cneorysse
13 tácen geseald. And híg ṭhá forlǽtende, eft on scyp
14 astáh, and ferde ofer ṭhone muthan. And hí ofergeaton
ṭhaet híg hláfas ne namon, and híg naefdon on scype
15 mid him búton ǽenne hláf. And he him beád, and
cwǽth: Lóciath, and warniath fram Phariséa and

Heródes haefe. Þá þóhton híg betweox him, and 16
cwǽdon: Naebbe we náne hláfas? Þá se Hǽlend 17
þaet wiste, he cwǽth: Hwaet þence ge, forþám ge
hláfas nabbath? gyt ge ne oncnáwath, ne ne ongitath?
gyt ge habbath eowre heortan geblende? Eágan ge 18
habbath, and ne geseóth; and eáran, and ne gehýrath;
ne ge ne þencath. Hwǽnne ic brǽc fíf hláfas and 19
twégen fixas, and hú fela wylegena ge namon fulle?
Híg cwǽdon þá: Twelfe. And hwǽnne seofen hláfas 20
feower þúsendum, and hú fela wyligena brytsena ge
namon? Híg sǽdon: Seofon: Þá sǽde he him: 21
Hwí ne ongyte ge gyt? And híg cómon þá tó Beth-
zaída; and híg bróhton him þá ǽnne blindne, and 22
hine bǽdon þaet he hine aet-hrine. And þá aet-hrán 23
he þaes blindan hand, and laedde hine bútan þá wic,
and spaette on his eágan, and his hand on-asette, and
hine acsode, hwaether he áht gesawe. Þá cwǽth he, 24
þá-þá he hine beseáh: Ic geseó menn swylce treow,
gangende. Eft he asette his handa ofer his eágan, and 25
he geseáh þá, and wearth ge-edniwod, swá-þaet he
beorhtlice eall geseáh. Þá sende he hine tó his húse, 26
and cwǽth: Gá tó þínum húse, and þeáh þú on
tún gá, nǽnegum þú hit ne secge.

THYS GEBYRATH FEOWER WUCON AÆR MYDDAN-WYNTRAN.

XI. Þá he geneálǽhte Hierúsalem, and Bethanía, 1
tó Oliuetes dúna, he sende hys twégen leorning-cnyhtas,
and cwǽth tó him: Farath tó thám castelle, þe on- 2
gean inc ys, and gyt þǽr sona gemetath assan fólan
getígedne, ofer þaene nán man gyt ne sǽt; ungetí-
geath hine, and tó me gelǽdath. And gif hwá tó inc 3
hwaet cwyth, secgath, Þaet Dryhten haefth his neóde;
and he hine sona hyder lǽt. And þá híg út-ferdon, 4
híg gemetton þone fólan úte on twýcinan beforan dura
getígedne; þá untígdon híg hine. And sume þe 5

ṭháer stódon, ṭhus sǽdon him: Hwaet dó gyt, ṭhone
6 fólan untígende? Ṭhá cwǽdon híg: Swá se Hǽlend
7 unc beád; and hí leton híg ṭhá. Ṭhá laeddon híg
ṭhone fólan tó ṭhám Hǽlende, and híg heora reáf on-
8 aledon; and he on-sǽt. Manege heora reáf on ṭhone
wég strehton, sume ṭhá bogas of ṭhám treowum
9 heowon, and streówedon on ṭhone wég. And ṭhá ṭhe
beforan eódon, and ṭhá ṭhe aefter folgodon, cwǽdon
ṭhus: Osanná: Sý gebletsod se ṭhe cóm on Dryhtnes
10 naman: Sý gebletsod ṭhaet ríce ṭhe cóm úres faeder
Dáuides: Osanná on heáhnessum.

ST. LUKE'S GOSPEL.

THYS SCEAL ON THUNRES-DAEG, ON THAERE PENTECOSTENES WUCAN.

IX. Ṭhá clypode he tógaedre his twelf apostolas, and
sealde him mihte and anweald ofer ealle deofel-seoc-
2 nyssa, and ṭhaet híg adla gehǽldon. And he sende
3 híg bódigende Godes ríce, and untrume gehǽlan. Ṭhá
cwǽth he tó him: Ne nime ge nán ṭhing on wége, ne
gyrde, ne codd, ne hláf, ne feóh; ne ge nabbon twá
4 túnecan. And on swá-hwylc hús swá ge in-gáth,
5 wuniath ṭháer oth ge út-gán. And swá-hwylce swá eow
ne onfóth, ṭhónne ge of ṭháere ceastre gáth, asceácath
6 eower fóta dust ofer híg on witnesse. Ṭhá ferdon híg
ṭhurh ṭhá byrig bódigende, and aeghwǽr hǽlende.
7 Ṭhá gehýrde Heródes, se feórthan dǽles ríca, ealle ṭhá
ṭhing ṭhe be him wǽron gewordene, ṭhá tweónode him;
forṭhám-ṭhe sume sǽdon ṭhaet Ióhannes of deathe arás;
8 sume sǽdon ṭhaet Helías aet-ýwde; sume, ṭhaet án
9 eald witega arás. Ṭhá cwǽth Heródes: Ióhannem ic
beheáfdode; hwaet ys ṭhes be ṭhám ic ṭhylc gehýre?

Þá smeáde he þæt he hine gesawe. Þá cyddon 10
him þá apostolas swá-hwæt-swá híg dydon. Þá
nam he híg, and ferde on-sundron on wéste stowe, seó
ys Bethsaída. Þá þá maenigeo þæt wiston, þá 11
filidon híg him: þá onfeng he híg, and spæc tó him
be Godes ríce; and þá he gehæélde þe lácnunga be-
þorfton.

THYS GODSPEL GEBYRAÐ ON ÞÆRE ÞYGONTEOÐAN WUCAN OFER PENTECOSTEN.

XIV. Þá wæs geworden, þá he eóde on sumes 1
Fariséa ealdres hús on reste-dæge, þæt he hláf æte,
and híg begýmdon hine. Þá wæs þæér sum wæter- 2
seoc man beforan him. Þá cwæth se Hæélend tó þám
æ-gleáwum and Fariséum: Ys hyt alýfed þæt man on 3
reste-dagum hæele? Þá suwedon híg. Þá nam he 4
hine, and gehæélde, and forlet hine. Þá cwæth he tó 5
hym, andswariende: Hwylces eowres assa oþþe oxa
befealh on sænne pytt, and ne tíhþ he hine hraedlice up
on reste-dæge? Þá ne mihton híg ongean þys him 6
ge-andwyrdan. Þá sæde he sum bígspel be þám 7
in-geláðedon, gýmende hú híg þá fyrmestan setl
gecuron; and þus cwæth: Þónne þú býst tó gyftum 8
geláðod, ne site þú on þám fyrmestan setle; þe-laes
wénunga sum weorþfulra sig in-geláðod fram hym,
and þónne cume se þe þé in-geláðode, and secge 9
þé, Rým þysum men setl; and þú þónne mid sceáme
nyme þæt ýtemeste setl. Ac þónne þú geclypod 10
býst, gá, and site on þám ýtemestan setl; þæt se
þe þé in-geláðode, þónne he cymþ, cweþe tó þé,
Lá freónd, site ufer: þónne býþ þé weorþmynt be-
foran mid-sittendum. Forþám aelc þe hine up-ahefþ 11
býþ genyþerod; and se-þe hine nyþerað, se bíþ
up-ahafen. Þá cwæth he tó þám þe hine inláðode: 12
Þónne þú dést wiste oþþe feorme, ne clypa þú

ṭhíne frýnd, ne ṭhíne gebróthru, ne ṭhíne cuthan, ne
ṭhíne wélegan néhgebúras; ṭhe-laes híg ṭhé agen
13 láthion, and ṭhú haebbe édleán. Ac ṭhónne ṭhú ge-
beórscype dó, clypa ṭhearfan, and wanhále, and healte,
14 and blinde: ṭhónne býst ṭhú eádig; forṭhám-ṭhe híg
nabbath hwánon híg hyt ṭhé forgyldon; sóthlice hyt
15 bíth ṭhe forgolden on rihtwísra aerýste. Ṭhá ṭhys
gehýrde sum of ṭhám sittendum, ṭhá cwǽeth he, Eádig
ys se ṭhe hláf yt on Godes ríce.

THYS GODSPEL GEBYRATH ON THONE THRYDDAN SUNNAN-
DAEG OFER PENTECOSTEN.

16 Ṭhá sǽede he hym: Sum man worhte mycele feorme,
17 and manege geláthode. Ṭhá sende he his ṭheowan tó
ṭhǽere feorme tíman, ṭhaet he sǽede ṭhám geláthedum
ṭhaet híg cómon; forṭhám-ṭhe ealle ṭhing geárwe
18 wǽeron. Ṭhá ongunnon híg ealle híg beládian. Se
forma him sǽede, Ic bóhte ǽnne tún; ic haebbe neóde
ṭhaet ic fare and hine geseó: ic bidde ṭhé ṭhaet ṭhú
19 me beládige. Ṭhá cwǽeth se other, Ic bóhte án getýme
oxena; nú wille ic fáran and fandian hyra: nú bidde
20 ic ṭhé beláda me. Ṭhá cwǽeth sum, Ic laedde wíf hám,
21 forṭhám ic ne maeg cuman. Ṭhá cyrde se ṭheowa, and
cydde his hláforde ṭhaet. Ṭhá cwǽeth se hláford mid
ýrre tó ṭhám ṭheowan, Gá hrathe on ṭhá strǽeta and on
wic ṭhysse ceastre, and ṭhearfan, and wanhále, and
22 blinde, and healte, lǽed hider in. Ṭhá cwǽeth se
ṭheowa, Hláford, hyt ys gedón swá ṭhú bude, and nú-
23 gyt hér ys aemtig stow. Ṭhá cwǽeth se hláford ṭhá tó
ṭhám ṭheowan, Gá geond ṭhás wégas and hegas, and
nýd híg ṭhaet híg gán in, ṭhaet mín hús síg gefylled.
24 Sóthlice ic eow secge, Ṭhaet nán ṭhǽera manna ṭhe
geclypode synd ne onbyriath mínre feorme.

THYS GODSPEL SCEAL ON THONE FEORTHAN SUNNAN-DAEG OFER PENTECOSTEN.

XV. Sóthlice him geneálaéhton mánfulle and synfulle, 1
ṭhaet híg his word gehýrdon. Ṭhá murcnedon ṭhá 2
Fariséi and ṭhá bóceras, and cwaédon: Ṭhes onféhth
synfulle, and mid him ytt. Ṭhá cwaéth he ṭhis bígspel 3
tó ṭhám: Hwylc man ys of eow ṭhe haefth hund 4
sceápa, and gif he forlýst án of ṭhám, hú ne forláet he
ṭhónne nygon and hund-nygontig on ṭhám wéstene,
and gaéth tó ṭhám ṭhe forwearth, oth he hit fint?
And ṭhónne he hit fint, he hit set on his exla ge- 5
blissiende. And ṭhónne he hám cymth, he tó-somne 6
clypath hys frýnd and hys néhgebúras, and cwyth,
Blissiath mid me; forṭhám ic funde mín sceáp ṭhe
forwearth. Ic secge eow, ṭhaet swá býth on heofone 7
blis be ánum synfullum ṭhe daéd-bóte déth, má ṭhonne
ofer nygon and nygontigum rihtwísra ṭhe daéd-bóte
ne beṭhurfon. Oththe hwylc wíf haefth tyn scyllingas, 8
gif heó forlýst aénne scylling, hú ne onaélth heó hyre
leoht-faet, and awent hyre hús, and sécth geornlice oth
heó hine fint? And ṭhónne heó hine fint, heó clypath 9
hyre frýnd and néhgebúras, and cwyth, Blissiath mid
me; forṭhám ic funde mínne scylling ṭhe ic forleás.
Ic secge eow, swá bíth blis beforan Godes englum be 10
ánum synfullum ṭhe daéd-bóte déth.

THYS GODSPEL GEBYRATH ON SAETERNES-DAEG, ON THAERE OTHERE LENCTEN-WUCAN.

He cwaéth: Sóthlice sum man haefde twégen suna. 11
Ṭhá cwaéth se gingra tó his faeder, Faeder, syle me 12
mínne daél thínre aéhte ṭhe me tó gebyreth. Ṭhá
daélde he hym hys aéhte. Ṭhá, aefter feawa dagum, 13
ealle his ṭhing gegaderode se gingra sunu, and ferde
wraeclice on feorlen ríce, and forspilde ṭhaér his aéhta,

14 lybbende on his gǽlsan. Þá he hig haefde ealle
amyrrede, þá wearth mycel hunger on þám rice;
15 and he wearth waedla. Þá ferde he and folgode
ánum burh-sittendum men þaes rices; þa sende he
16 hine tó his túne, þaet he heolde hys swýn. Þá
gewilnode he his wambe gefyllan of þám beán-coddum
17 þe þá swýn ǽton: and him man ne sealde. Þá
beþóhte he hine, and cwǽth, Eálá hú fela yrthlinga
on mines faeder húse hláf genóhne habbath, and ic hér
18 on hungre forweorthe! Ic arise, and ic fare tó mínum
19 faeder, and ic secge him, Eálá faeder, ic syngode on
heofenas, and beforan þé, nú ic neom wyrthe þaet ic
beó þín sunu nemned: dó me swá ǽnne of þínum
20 yrthlingum. And he arás þá, and cóm tó his faeder.
And þá-gyt, þá he wǽs feor his faeder, he hyne
geseáh, and wearth mid mild-heortnesse astyred, and
21 agen hine arn, and hine beclypte, and cyste hine. Þá
cwǽth his sunu, Faeder, ic syngode on heofen, and
beforan þé, nú ic ne eom wyrthe þaet ic þín sunu
22 beó genemned. Þá cwǽth se faeder tó his þeowum,
Bringath rathe þone selestan gegyrelan, and scrýdath
hine; and syllath him hring on his hand, and gescý tó
23 his fótum: and bringath án faett stýric, and ofsleáth;
24 and uton etan, and gewistfullian: forþám þes mín
sunu wǽs dead, and he ge-edcucode; he forwearth,
and he ys gemet. Þá ongunnon hig gewistlǽcan.
25 Sóthlice his yldra sunu wǽs on aecere; and he cóm:
and þá he þám húse geneálǽhte, he gehýrde þone
26 sweg and þaet wered. Þá clypode he ǽnne þeow,
27 and acsode hine hwaet þaet wǽre. Þá cwǽth he,
Þín bróther cóm, and þín faeder ofslóh án faett cealf;
28 forþám-þe he hine hálne onfeng. Þá gebealh he
hine, and nolde in-gán: þá eóde his faeder út, and
29 ongan hine biddan. Þá cwǽth he, his faeder and-
swariende, Efne, swá fela geára ic þé þeowode, and

ic naefre ṭḥín bebod ne forgýmde, and ne sealdest ṭḥú me naefre án ticcen, ṭḥaet ic mid mínum freóndum gewistfullode: ac sythṭhan ṭḥes ṭḥín sunu cóm, ṭḥe 30 hys spéde mid myltystrum amyrde, ṭḥú ofslóge him faett cealf. Ṭḥá cwǽeth he, Sunu, ṭḥú eart symle mid 31 me, and ealle míne ṭḥing synd ṭḥíne; ṭḥé gebyrede 32 gewistfullian and geblissian: forṭḥám ṭḥes ṭḥín bróther wǽes dead, and he ge-edcucode; he forwearth, and he ys gemet.

THYS GODSPEL GEBYRATH ON THAERE TEOTHAN WUCAN OFER PENTECOSTEN.

XVI. Ṭḥá cwǽeth he tó his leorning-cnyhtum: Sum 1 wélig man wǽes, se haefde sumne geréfan, se wearth with hine forwreged, swylce he his gód forspilde. Ṭḥá 2 clypode he hine, and sǽede him, Hwí gehýre ic ṭḥys be ṭḥé? agyf ṭḥíne scíre; ne miht ṭḥú leng tún-scíre bewitan. Ṭḥá cwǽeth se geréfa on his geṭḥanc, Hwaet 3 dó ic? forṭḥám-ṭḥe mín hláford míne geréf-scíre fram me nymth: ne maeg ic delfan; me sceámath ṭḥaet ic waedlige. Ic wát hwaet ic dó, ṭḥaet híg me on heora 4 hús onfón, ṭḥónne ic bescíred beó fram tún-scíre. Ṭḥá 5 ṭḥá gafol-gyldan gegaderode wǽeron, ṭḥá sǽede he ṭḥám forman, Hú mycel scealt ṭḥú mínum hláforde? Ṭḥá 6 sǽede he, Hund sestra éles. Ṭḥá sǽede he him, Nim ṭḥíne fethere, and site hrathe, and wrít fiftig. Ṭḥá 7 sǽede he othrum, Hú mycel scealt ṭḥú? Ṭḥá cwǽeth he, Hund mittena hwǽetes. Ṭḥá cwǽeth he, Nim ṭḥíne stafas, and wrít hund-eahtatig. Ṭḥá hérede se hláford 8 ṭḥǽere unrihtwísnesse tún-geréfan, forṭḥám-ṭḥe he gleáwlice dyde; forṭḥám-ṭḥe ṭḥysse worulde bearn synd gleáwran ṭḥysses leohtes bearnum on ṭḥysse cneorysse. And ic secge eow: Wyrcath eow frýnd of 9 ṭḥysse worulde-wélan unrihtwísnesse; ṭḥaet híg onfón eow on éce eardung-stowa, ṭḥónne ge geteóriath.

THYS GEBYRATH ON WODNES-DAEG, ON THAERE TEOTHAN WUCAN OFER PENTECOSTEN.

10 Se-ṭhe ys on lytlum getrýwe, se ys on máran getrýwe; and se-ṭhe on lytlum unrihtwís, se ys eác on máran
11 unrihtwís. Gif ge on unrihtwísum woruld-wélan náeron
12 getrýwe, hwá betaecth eow ṭhaet eower ys? And gyf ge on fremedum náeron getrýwe, hwá sylth eow ṭhaet
13 eower ys? Ne maeg nán ṭheow twám hláfordum ṭheowian; oththe he áenne hátath, and otherne lufath; oththe he ánum folgath, and otherne forhogath: and
14 ge ne magon Gode ṭheowian and woruld-wélan. Ṭhás ṭhing ealle ṭhá Fariséi gehýrdon, ṭhá ṭhe gífre wáeron:
15 and híg hine taeldon. Ṭhá cwáeth he tó hym: Ge synd ṭhe eow-sylfe beforan mannum gerihtwísiath; sóthlice God can eowre heortan: forṭhám-ṭhe beforan
16 Gode ys ascuniendlic ṭhaet mannum heáh ys. Seó áe and witegan oth Ióhannem; and of him is bódud Godes
17 ríce, and ealle on ṭhaet strangnysse wyrcath. Eáthre ys ṭhaet heofon and eorthe gewiton, ṭhonne án staef of
18 ṭháere áe fealle. Aelc man ṭhe his wíf forláet, and other nimth, se unriht-háemth: and se-ṭhe ṭhaet forláetene wíf nimth, se unriht-háemth.

THYS GODSPEL GEBYRATH ON THONE OTHERNE SUNNAN-DAEG OFER PENTECOSTEN.

19 Sum wélig man wáes, and he wáes gescryd mid purpuran and mid twíne, and daeg-hwamlice riclice gewist-
20 fullode. And sum waedla wáes, on naman Lazarus, se
21 láeg on his dura, swythe forwúndod, and wilnode ṭhaet he hine of his crumum gefylde, ṭhe of his beode feollon: and him nán man ne sealde; ac húndas cómon, and his wúnda
22 liccedon. Ṭhá wáes geworden, ṭhaet se waedla forthferde, and hine englas báeron on Abráhames greádan: ṭhá wearth se wélega dead, and wáes on helle bebyrged.

Þá ahóf he his eágan upp, þá he on þám tintregum 23
wáes, and geseáh feorran Abráham, and Lazarum on his
greádan. Þá hrýmde he, and cwáeth, Eálá, faeder 24
Abráham, gemiltsa me, and send Lazarum, þaet he
dyppe his fingres lith on waetere, and míne tungan
gecáele; forþám-þe ic eom on þysum líge cwylmed.
Þá cwáeth Abráham, Eálá, sunu, geþenc þaet þú 25
gód onfenge on þínum lífe, and gelíce Lazarus onfeng
yfel; nú ys þes gefréfrod, and þú eart cwylmed. And 26
on eallum þyssum, betweox us and eow ys mycel
dwolma getrymed: þá þe wyllath heónon tó eow
faran ne magon; ne þánon faran hidere. Þá cwáeth 27
he, Faeder, ic bidde þé, þaet þú sende hine tó mínes
faeder húse; ic haebbe fíf gebróthru, þaet he cythe 28
heom, þaet híg ne cumon on þyssa tintrega stowe.
Þá sáede Abráham him, Híg habbath Moysen and 29
witegan; hig hlyston hym. Þá cwáeth he, Nese, 30
faeder Abráham; ac híg dóth dáed-bóte, gif hwylc of
deathe tó hym faerth. Þá cwáeth he, Gif híg ne 31
gehýrath Moysen and þá witegan, ne híg ne gelýfath,
þeáh hwylc of deathe aríse.

ST. JOHN'S GOSPEL.

THAET GODSPEL AEFTER IOHANNES GERECEDNYSSE.

I. On fruman wáes Word, and þaet Word wáes mid 1
Gode, and God wáes þaet Word. Þaet wáes on 2
fruman mid Gode. Ealle þing wáeron geworhte þurh 3
hyne; and nán þing náes geworht bútan him. Þaet 4
wáes líf þe on him geworht wáes, and þaet líf wáes
manna leoht. And þaet leoht lyht on þystrum; and 5
þystro þaet ne genamon. Mann wáes fram Gode asend, 6
þaes nama wáes Ióhannes. Þes cóm tó gewitnesse, 7

ṭhaet he gewitnesse cythde be ṭhám Leohte, ṭhaet ealle
8 menn ṭhurh hyne gelýfdon. Nǽs he Leoht, ac ṭhaet he
9 gewitnesse forth-bǽre be ṭhám Leohte. Sóth Leoht
wǽs, ṭhaet onlyht aelcne cumendne man on ṭhysne
10 middan-eard. He wǽs on middan-earde, and middan-
eard wǽs geworht ṭhurh hine, and middan-eard hine ne
11 gecneów. Tó hys ágenum he cóm, and híg hyne ne un-
12 derfengon. Sóthlice swá-hwylce-swá hyne underfengon,
he sealde hym anweald ṭhaet híg wǽron Godes bearn,
13 ṭhám ṭhe gelýfath on his naman: ṭhá ne synd acennede
of blódum, ne of flaesces willan, ne of weres willan; ac
14 híg synd of Gode acennede. And ṭhaet Word wǽs
flaesc geworden, and eardode on us (and we gesawon
hys wuldor, swylce án-cennedes wuldor of Faeder),
ṭhaet wǽs full mid gyfe and sóthfaestnysse.

THYS GODSPEL GEBYRATH THRYM WUCON AER MYDDAN-WINTRAN, ON THONE FRIGE-DAEG.

15 Ióhannes cyth gewitnesse be him, and clypath, ṭhus
cwethende: Ṭhes wǽs ṭhe ic sǽde, Se ṭhe tó cumanne
ys aefter me wǽs geworden beforan me; forṭhám he
16 wǽs ǽr ṭhonne ic. And of his gefyllednesse we ealle
17 onfengon gyfe for gyfe. Forṭhám-ṭhe ǽe wǽs geseald
ṭhurh Moysen, and gyfu, and sóthfaestnes ys geworden
18 ṭhurh Hǽlend Críst. Ne geseáh naefre nán man God;
búton se án-cenneda Sunu hit cythde, se ys on hys
19 Faeder bearme. And ṭhaet ys Ióhannes gewitnes.

THYS GEBYRATH ON THONE SUNNAN-DAEG AER MYDDAN-WYNTRA.

Ṭhá ṭhá Iudéas sendon heora sacerdas and heora diá-
conas fram Ierúsalem tó hym, ṭhaet híg acsodon hine,
20 and ṭhus cwǽdon: Hwaet eart ṭhú? And he cythde,
and ne withsóc, and ṭhus cwǽth: Ne eom ic ná Críst.
21 And híg acsodon hine, and ṭhus cwǽdon: Eart ṭhú

Elías? And he cwǽeth: Ne eom ic hit. Þá cwǽdon
híg: Eart þú witega? And he andwyrde, and cwǽeth:
Nic. Híg cwǽdon tó him: Hwaet eart þú? þaet we 22
andwyrde bringon þám þe us tó þé sendon. Hwaet
segst þú be þé-sylfum? He cwǽeth: Ic eom cly- 23
piendes stefn on wéstene, Gerihtath Dryhtnes wég, swá
se witega Isaías cwǽeth. And þá þe þǽer asende 24
wǽeron, þá wǽeron of Sundor-hálgon. And híg acsodon 25
hine, and cwǽdon tó him: Hwí fullast þú, gif þú ne
eart Crist, ne Elías, ne witega? Ióhannes him and- 26
swarode: Ic fullige on waetere; tó-myddes eow stód
þe ge ne cunnon. He ys þe aefter me tóweard ys, se 27
wǽes geworden beforan me; ne eom ic wyrthe þaet ic
unbinde his sceó-þwang. Þás þíng wǽeron gewor- 28
dene on Bethanía begeondan Iórdanen, þǽer Ióhannes
fullode.

THYS GEBIRATH ON THONE VIII. DAEG GODES AETYWEDNYSSE.

Othre daege Ióhannes geseáh þone Hǽelend tó hym 29
cumendne, and cwǽeth: Hér ys Godes Lamb; hér ys se
þe déth awég middan-eardes synne. Þes ys be þám 30
ic sǽede, Aefter me cymth wer þe beforan me geworden
wǽes; forþám-þe he wǽes ǽer þonne ic. And ic 31
hyne nyste; ac ic cóm and fullode on waetere, tó-þám-
þaet he wǽere geswutelod on Isráhela folce. And 32
Ióhannes cythde gewitnesse, cwethende: Þaet ic ge-
seáh nyther-cumendne Gást of heofenum, swá-swá
culfran, and wunode ofer hyne. And ic hyne ne cúthe; 33
ac se-þe me sende tó fullianne on waetere, he cwǽeth
tó me, Ofer þone-þe þú gesýhst nyther-stígendne
Gást, and ofer hyne wuniendne, þaet ys se þe fullath
on Hálgum Gáste. And ic geseáh, and gewitnesse 34
cythde þaet þes is Godes Sunu.

THYS SCEAL ON ST. ANDREAS MAESSE-AEFEN.

35 Eft othre daege stód Ióhannes, and twégen of his leorn-
36 ing-cnyhtum; and he cwǽeth, ṭḥá he geseáh ṭḥone
37 Hǽelend gangendne: Hér ys Godes Lamb! Ṭḥá ge-
hýrdon hine twégen leorning-cnyhtas specende, and
38 fylidon ṭḥám Hǽelende. Ṭḥá beseáh se Hǽelend, and
geseáh híg hym fyliende, and cwǽeth tó hym: Hwæt
séce gyt? Híg cwǽedon tó hym: Rabbí (ṭḥæt ys
gecweden and gereht, Láreow), hwǽer eardast ṭḥú?
39 He cwǽeth tó hym: Cumath and geseóth. Híg cómon
and gesawon hwǽer he wunode, and mid hym wunodon
40 on ṭḥám daege; hit wǽes ṭḥá seó teothe tíd. Andréas,
Símones bróther Pétres, wǽes other of ṭḥám twám, ṭḥá
41 gehýrdon æt Ióhanne, and him fyligdon. Ṭḥes gemette
42 ǽerest Símonem his bróther, and cwǽeth tó him: We
gemetton Messíam, ṭḥæt is gereht, Críst. And híg
gelaeddon hine tó ṭḥám Hǽelende. Ṭḥá beheold se
Hǽelend hine, and cwǽeth: Ṭḥú eart Símon, Iónan
sunu; ṭḥú býst genemned Céphas, ṭḥæt ys gereht,
43 Pétrus. On mergen he wolde faran on Galiléa, and he
gemette Philippus; and se Hǽelend cwǽeth tó him:
44 Fylig me. Sóthlice Philippus wǽes fram Bethsaída,
45 Andréas ceastre, and Pétres. Philippus gemette Na-
thanahel, and cwǽeth tó hym: We gemetton ṭḥone
Hǽelend, Iósepes sunu, of Nazareth, ṭḥone wrát Moyses
46 and ṭḥá witegan on ṭḥǽere ǽe. And Nathanahel cwǽeth
tó hym: Maeg ǽenig-ṭḥing gódes beón of Nazareth?
47 Philippus cwǽeth tó hym: Cum and geseóh. Ṭḥá
geseáh se Hǽelend Nathanahel tó hym cumendne, and
cwǽeth be hym: Hér ys Isráhelisc wer, on ṭḥám nis
48 nán facn. Ṭḥá cwǽeth Nathanahel tó him: Hwánon
cuthest ṭḥú me? Ṭḥá andswarode se Hǽelend, and
cwǽeth tó him: Ic geseáh ṭḥé ṭḥá ṭḥú wǽere under
ṭḥám fic-treowe, ǽerṭḥám-ṭḥe Philippus ṭḥé clypode.

Hym andswarode ṭḥá Nathanahel, and ṭḥus cwǽth: 49
Rabbí, ṭḥú eart Godes Sunu, and ṭḥú eart Isráhela
Cining. Ṭḥá cwǽth se Hǽlend tó hym: Ṭḥú gesýhst 50
máre ṭḥonne ṭḥis sý; forṭḥám-ṭḥe ṭḥú gelýfdest, ṭḥá
ic cwǽth ṭḥaet ic gesawe ṭḥé under ṭḥám fic-treowe.
And he sǽde him: Sóth ic secge eow, ge geseóth 51
opene heofenas, and Godes englas up-stígende and
nyther-stígende ofer Mannes Sunu.

THYS GODSPEL SCEAL ON SUNNAN-DAEG, THAERE OTHRE WUCAN OFER EPIPHANIA DOMINI.

II. On ṭḥám ṭḥryddan daege wǽron gifta gewordene 1
on Chanáa Galiléae; and ṭḥaes Hǽlendes moder wǽs
ṭḥǽr: sóthlice se Hǽlend and hys leorning-cnyhtas 2
wǽron geláthode tó ṭḥám giftum. And ṭḥá ṭḥaet wín 3
geteórode, ṭḥá cwǽth ṭḥaes Hǽlendes moder tó him:
Híg nabbath wín. Ṭḥá cwǽth se Hǽlend tó hyre: Lá 4
wíf, hwaet ys me and ṭḥé? gyt mín tíma ne cóm. Ṭḥá 5
cwǽth ṭḥaes Hǽlendes moder tó ṭḥám ṭḥenum: Dóth
swá-hwaet-swá he eow secge. Ṭḥǽr wǽron sóthlice a- 6
sette syx stǽnene waeter-fatu, aefter Iudéa geclǽnsunge,
aelc wǽs on twégra sestra geméte, oththe on ṭḥreóra.
Ṭḥá beád se Hǽlend ṭḥaet híg ṭḥá fatu mid waetere 7
gefyldon. And híg gefyldon ṭḥá oth ṭḥone brerd. Ṭḥá 8
cwǽth se Hǽlend: Hládath nú, and berath ṭḥǽre
dryhte ealdre. And híg namon. Ṭḥá se dryhte-ealdor 9
ṭḥaes wínes onbyrgde, ṭḥe of ṭḥám waetere geworden
wǽs, he nyste hwánon hit cóm: (ṭḥá ṭḥenas sóthlice
wiston, ṭḥe ṭḥaet waeter hlódon;) se dryhte-ealdor
clypode ṭḥone brýd-guman, and cwǽth tó him: Aelc 10
man sylth ǽrest gód wín; and ṭḥónne híg druncene
beóth, ṭḥaet ṭḥe wyrse býth: ṭḥú geheolde ṭḥaet góde
wín oth ṭḥys. Ṭḥys wǽs ṭḥaet forme tácn ṭḥe se Hǽ- 11
lend worhte on Chanáa Galiléae, and geswutelode hys
wuldor; and hys leorning-cnyhtas gelýfdon on hine.

THYS GODSPEL SCEAL ON FRIGE-DAEG, ON THAERE FORMAN LENCTEN-WUCAN.

V. Aefter ṭhyssum wǽs Iudéa freóls-daeg, and se
2 Hǽlend fór tó Hierúsalem. On Hierúsalem ys án mére,
se is genemned on Ebreïsc Betzaída; se mére haefth fíf
3 porticas. On ṭhám porticon lǽg mycel maenigeo ge-
adledra, blindra, and healtra, and forscruncenra, and
4 ge-anbídedon ṭhaes waeteres styrunge. Dryhtenes engel
cóm tó his tíman on ṭhone mére, and ṭhaet waeter wǽs
astyred; and se ṭhe rathost cóm on ṭhone mére, aefter
ṭhaes waeteres styrunge, wearth gehǽled fram swá-
5 hwylcere untrumnysse swá he on wǽs. Ṭhǽr wǽs
sum man eahta and ṭhrittig wintra on his untrumnysse.
6 Ṭhá se Hǽlend geseáh ṭhysne licgan, and wiste ṭhaet he
lange hwýle ṭhǽr wǽs, ṭhá cwǽth he tó him: Wylt ṭhú
7 hál beón? Ṭhá andswarode se seoca him, and cwǽth:
Dryhten, ic naebbe nǽnne man ṭhaet me dó on ṭhone
8 mére, ṭhónne ṭhaet waeter astyred bíth; ṭhónne ic
cume, ṭhónne bíth other beforan me. Ṭhá cwǽth se
9 Hǽlend tó him: Arís, nim ṭhín bed, and gá. And se
man wǽs sona hál; and he nam his bed, and eóde.
10 Hyt wǽs reste-daeg on ṭhám daege. Ṭhá cwǽdon
ṭhá Iudéas tó ṭhám ṭhe ṭhǽr gehǽled wǽs: Hit is
reste-daeg; nis ṭhé alýfed ṭhaet ṭhú ṭhín bed bere.
11 He andswarode him, and cwǽth: Se-ṭhe me gehǽlde,
12 se cwǽth tó me, Nim ṭhín bed, and gá. Ṭhá acsedon
hig hine, Hwaet se man wǽre, ṭhe ṭhé sǽde, Nim ṭhín
13 bed, and gá? Se ṭhe ṭhǽr gehǽled wǽs, nyste hwá
hyt wǽs; se Hǽlend sóthlice beáh fram ṭhǽre ge-
14 gaderunge. Aefter-ṭhám se Hǽlend hine gemette on
ṭhám temple, and cwǽth tó hym: Nú, ṭhú eart hál
geworden, ne synga ṭhú, ṭhý-laes ṭhé on sumum ṭhing-
15 um wyrs getíde. Ṭhá fór se man, and cydde hit ṭhám
Iudéum, ṭhaet it wǽs se Hǽlend ṭhe hyne hǽlde.

Forṭḥám ṭḥá Iudéas éhton ṭḥone Háelend, forṭḥám-ṭḥe 16
he dyde ṭḥás ṭḥing on reste-daege.

THYS SCEAL ON TYWES-DAEG, ON THAERE FIFTAN WUCAN INNAN LENCTENE.

VII. Sythṭhan fór se Háelend tó Galiléa; he nolde 1
faran tó Iudéa, forṭḥám-ṭḥe ṭḥá Iudéas hyne sóhton,
and woldon hyne ofsleán. Hit wáes gehende Iudéa 2
freóls-daege. His bróthru cwáedon tó him: Far heónon, 3
and gá on Iudéa-land, ṭḥaet ṭḥíne leorning-cnyhtas ge-
seón ṭḥá weorc ṭḥe ṭḥú wyrcst. Ne déth nán man nán 4
ṭḥing on diglum, ac secth ṭḥaet hit open sý. Gif ṭḥú
ṭḥás ṭḥing dést, geswutela ṭḥé-sylfne middan-earde.
Witodlice ne his mágas ne gelýfdon on hyne. Ṭḥá 5
cwáeth se Háelend tó hym: Gyt ne cóm mín tíd; eower 6
tíd ys symle geáru. Ne maeg middan-eard eow hátian; ac 7
he hátath me, forṭḥám ic cythe gewitnesse be him, ṭḥaet
his weorc synd yfele. Fare ge tó ṭḥison freóls-daege; 8
ic ne fare tó ṭḥison freóls-daege; forṭḥám mín tíd nys
gyt gefylled. He wunode on Galiléa, ṭḥá he ṭḥás ṭḥing 9
sáede. Eft ṭḥá his bróthru fóron, ṭḥá fór he eác tó 10
ṭḥám freóls-daege, naes ná openlice, ac digollice. Ṭḥá 11
Iudéas hyne sóhton on ṭḥám freóls-daege, and cwáedon:
Hwáer ys he? And mycel gehlýd wáes on ṭḥáere 12
maenio be him; sume cwáedon: He ys gód; othre
cwáedon: Nese; ac he beswicth ṭḥis folc. Ṭḥeáh- 13
hwaethere ne spáec nán man openlice be him, for ṭḥáera
Iudéa ege.

THYS GODSPEL GEBYRATH ANUM DAEGE AER MYD-FAESTENE.

VIII. Se Háelend fór on Oliuetes dúne; and cóm eft 1
on daeg-red tó ṭḥám temple, and eall ṭḥaet folc cóm tó 2
him; and he sáet, and láerde híg. Ṭḥá laeddon ṭḥá 3
Phariséi and ṭḥá bóceras tó him án wíf seó wáes aparod
on unriht-háemede, and setton híg tó-middes heora, and 4

cwǽdon tó him: Láreow, ṭhis wíf wǽs afunden on un-
5 rihton hǽemede. Moyses us bebeád on ṭhǽere ǽe, ṭhaet
we sceoldon ṭhus gerade mid stánum oftorfian; hwaet
6 cwyst ṭhú? Ṭhis híg cwǽdon his fandiende, ṭhaet híg
hine wrehton. Se Hǽelend abeáh nyther, and wrát mid
7 his fingre on ṭhǽere eorthan. Ṭhá híg ṭhurhwunedon
hine acsiende, ṭhá arás he upp, and cwǽth tó him:
Lóca, hwylc eower síg synleás, weorpe ǽerest stán on
8 híg. And he abeáh eft, and wrát on ṭhǽere eorthan.
9 Ṭhá híg ṭhis gehýrdon, ṭhá eódon híg út, án aefter
ánum; and he gebád ṭhǽer sylf, and ṭhaet wíf stód
10 ṭhǽer on middan. Se Hǽelend arás upp, and cwǽth tó
hyre: Wíf, hwǽer synd ṭhá ṭhe ṭhé wregdon? ne for-
11 démde ṭhé nán man? And heó cwǽth: Ná, Dryhten.
And se Hǽelend cwǽth: Ne ic ṭhé ne fordéme; dó gá,
and ne synga ṭhú naefre má.

THYS GODSPEL SCEAL ON THAERE MYD-FAESTENES WUCAN, ON SAETERNES-DAEG.

12 Eft se Hǽelend sprǽec ṭhás ṭhing tó hym, and cwǽth:
Ic eom middan-eardes leoht; se-ṭhe me fylith, ne gǽth
13 he ná on ṭhystro, ac he haefth lífes leoht. Ṭhá Phari-
séi cwǽdon tó hym: Ṭhú cythst gewitnesse be ṭhé-
14 sylfum; nis ṭhín gewitnes sóth. Se Hǽelend andswa-
rode, and cwǽth tó hym: Gyf ic cythe gewitnesse
be me-sylfum, mín gewitnes ys sóth; forṭhám-ṭhe ic
wát hwánon ic cóm, and hwyder ic gá; ge nyton hwánon
15 ic cóm, ne hwyder ic gá. Ge démath aefter flaesce; ic
16 ne déme nánum men. And gif ic déme, mín dóm is
sóth; forṭhám-ṭhe ic ne eom ána, ac ic and se Faeder
17 ṭhe me sende. And on eowre ǽe is awriten, ṭhaet twé-
18 gra manna gewitnes is sóth. Ic eom ṭhe cythe gewit-
nesse be me-sylfum, and se Faeder ṭhe me sende cyth
19 gewitnesse be me. Witodlice híg cwǽdon tó him:
Hwǽer is ṭhín faeder? Se Hǽelend him andswarode,

and cwǽth: Ne cunne ge me, ne mínne Faeder; gyf
ge me cuthon, wén is ṭḥaet ge cuthon mínne Faeder.
Ṭḥás word he spǽc aet ceáp-sceamele; and nán man 20
hyne ne nam; forṭḥám-ṭḥe hys tíd ne cóm ṭḥá-gyt.
Witodlice eft se Hǽlend cwǽth tó him: 21

THYS GODSPEL SCEAL ON MONAN-DAEG, ON THAERE OTHRE LENCTEN-WUCAN.

Ic fare, and ge me secath, and ge sweltath on eowre
synne; ne mage ge cuman ṭḥyder ic fare. Ṭḥá cwǽdon 22
ṭḥá Iudéas; Cwethe ge ofslýhth he hine-sylfne? for-
ṭḥám he segth, Ge ne magon cuman ṭḥyder ic fare. Ṭḥá 23
cwǽth he tó him: Ge synd nythane, and ic eom ufane;
ge synd of ṭḥysum middan-earde; ic ne eom of ṭḥysum
middan-earde. Ic eow sǽde, ṭḥaet ge sweltath on 24
eowrum synnum; gif ge ne gelýfath ṭḥaet ic hit sý, ge
sweltath on eowre synne. Ṭḥá cwǽdon híg tó hym: 25
Hwaet eart ṭḥú? Se Hǽlend cwǽth tó him: Ic eom
fruman ṭḥe tó eow sprece. Ic haebbe fela be eow tó 26
sprecanne and tó démanne; ac se ṭḥe me sende is sóth-
faest; and ic sprece on middan-earde ṭḥá ṭḥing ṭḥe ic
aet him gehýrde. And híg ne undergeton ṭḥaet he 27
tealde him God tó Faeder. Se Hǽlend cwǽth tó 28
him: Ṭḥónne ge Mannes Sunu up-ahebbath, ṭḥónne
gecnáwe ge ṭḥaet ic hit eom, and ic ne dó nán ṭḥing
of me-sylfum; ac ic sprece ṭḥás ṭḥing swá Faeder me
lǽrde. And se ṭḥe me sende is mid me, and he ne 29
forlǽt me ǽnne; forṭḥam-ṭḥe ic wyrce symle ṭḥá ṭḥing
ṭḥe him synd gecweme. Ṭḥá he ṭḥás ṭḥing spǽc, 30
manege gelýfdon on hine.

THYS GODSPEL GEBYRATH TO ST. VITALIS MAESSAN.

XV. Ic eom sóth wín-eard, and mín Faeder ys eorth- 1
tilia. He déth aelc twig awég on me ṭḥe blǽda ne 2
byrth; and he feormath aelc ṭḥǽra ṭḥe blǽda byrth,

3 ṭḥaet hyt bere bláeda ṭḥe swithor. Nú ge synd cláene
4 for ṭḥáere spraece ṭḥe ic tó eow spráec. Wuniath on me, and ic on eow. Swá twig ne maeg bláeda beran him-sylf, búton hit wunige on wín-earde, swá ge ne
5 magon eác, búton ge wunion on me. Ic eom wín-eard, and ge synd twigu; se-ṭḥe wunath on me, and ic on him, se byrth mycle bláeda; forṭḥám ge ne magon nán
6 ṭḥing dón bútan me. Gif hwá ne wunath on me, he býth aworpen út swá twig, and fordrúwath; and híg gaderiath ṭḥá, and dóth on fýr, and híg forbyrnath.

THYS GODSPEL SCEAL ON WODNES-DAEG, OFER ASCENSIO DOMINI.

7 Gif ge wuniath on me, and míne word wuniath on eow, biddath swá-hwaet-swá ge wyllon, and hit býth eower.
8 On ṭḥám ys mín Faeder geswutelod, ṭḥaet ge beron
9 mycle bláeda, and beón míne leorning-cnyhtas. And ic lufode eow swá Faeder lufode me; wuniath on mínre
10 lufe. Gif ge míne bebodu gehealdath, ge wuniath on mínre lufe; swá ic geheold mínes Faeder bebodu, and
11 ic wunige on his lufe. Ṭḥás ṭḥing ic eow sáede, ṭḥaet mín gefeá sý on eow, and eower gefeá sý gefullod.

THYS GEBYRATH TO THAERA APOSTOLA MAESSE-DAGON.

12 Ṭḥis ys mín bebod, ṭḥaet ge lufion eow gemáenelice,
13 swá ic eow lufode. Naefth nán man máran lufe ṭḥonne
14 ṭḥeós ys, ṭḥaet hwá sylle his líf for his freóndum. Ge synd míne frýnd, gif ge dóth ṭḥá ṭḥing ṭḥe ic eow
15 bebeóde. Ne telle ic eow tó ṭḥeowan; forṭḥám se ṭḥeowa nát hwaet se hláford déth: ic tealde eow tó freóndum; forṭḥám ic cythde eow ealle ṭḥá ṭḥing ṭḥe
16 ic gehýrde aet mínum Faeder. Ne gecure ge me, ac ic geceás eow, and ic sette eow, ṭḥaet ge gán and bláeda beron, and eowre bláeda gelaeston; ṭḥaet Faeder sylle eow swá-hwaet-swá ge biddath on mínum naman.

AND THYS GEBYRATH TO THAERA APOSTOLA MAESSE-DAGON.

Þás þing ic eow beóde, þaet ge lufion eow gemǽne- 17
lice. Gif middan-eard eow hátath, witath þaet he 18
hátede me ǽr eow. Gif ge of middan-earde wǽron, 19
middan-eard lufode þaet his wǽs; forþhám-þe ge ne
synd of middan-earde, ac ic eow geceás of middan-
earde, forþíg middan-eard eow hátath. Gemunath 20
mínre spraece þe ic eow sǽde, Nis se þeowa mǽrra
þonne his hláford. Gif híg me éhton, híg wyllath
éhtan eower; gif híg míne spraece heoldon, híg heal-
dath eác eowre. Ac ealle þás þing híg dóth eow for 21
mínum naman; forþhám-þe híg ne cunnon þone þe
me sende. Gif ic ne cóme, and tó him ne sprǽece, 22
naefdon híg náne synne; nú híg nabbath náne láde be
heora synne. Se þe me hátath, hátath mínne Faeder. 23
Gif ic náne weorc ne worhte on him, þe nán other ne 24
worhte, naefdon híg náne synne; nú híg gesawon, and
híg hátedon aegþer-ge me, ge mínne Faeder. Ac 25
þaet seó spraec sý gefylled þe on hyra ǽe awriten ys,
Þaet híg hátedon me búton gewyrhtum.

THYS GEBYRATH ON SUNNAN-DAEG, OFER ASCENSIO DOMINI.

Þónne se Fréfriend cymth, þe ic eow sende fram 26
Faeder, sóthfaestnysse Gást, þe cymth fram Faeder,
he cyth gewitnesse be me; and ge cythath gewitnesse, 27
forþhám ge wǽron fram fruman mid me.

XVI. Þás þing ic eow sǽde, þaet ge ne swicion. 1
Híg dóth eow of gesomnungum; ac seó tíd cymth, 2
þaet aelc þe eow ofslýhth, wénth þaet he þenige
Gode. And þás þing híg dóth, forþhám-þe híg ne 3
cuthon mínne Faeder, ne me. Ac þás þing ic eow 4
sǽde, þaet ge gemunon, þónne heora tíd cymth,
þaet ic hit eow sǽde. Ne sǽde ic eow þás þing
aet fruman, forþhám-þe ic wǽs mid eow.

THYS GODSPEL SCEAL ON SUNNAN-DAEG, ON THAERE FEORTHAN WUCAN OFER EASTRON.

5 Nu ic fare tó ṭhám ṭhe me sende, and eower nán ne
6 acsath me, Hwyder ic fare? Ac forṭhám-ṭhe ic sprǽec
ṭhás ṭhing tó eow, unrótnys gefylde eowre heortan.
7 Ac ic eow secge sóthfaestnysse; Eow fremath ṭhaet ic
fare; gif ic ne fare, ne cymth se Fréfriend tó eow;
8 witodlice gif ic fare, ic hyne sende tó eow. And ṭhónne
he cymth, he ṭhywth ṭhysne middan-eard be synne,
9 and be rihtwísnesse, and be dóme: be synne, forṭhám
10 híg ne gelýfdon on me; be rihtwísnysse, forṭhám ic
11 fare tó Faeder, and ge me ne geseóth; be dóme, forṭham
12 ṭhyses middan-eardes ealdor ys gedémed. Gyt ic
haebbe eow fela tó secganne, ac ge hyt ne magon nú
13 acuman. Ṭhónne ṭhǽre sóthfaestnysse Gást cymth,
he lǽrth eow ealle sóthfaestnysse; ne sprycth he of
him-sylfum, ac he sprycth ṭhá ṭhing ṭhe he gehýrth;
14 and cyth eow ṭhá ṭhing ṭhe tówearde synd. He me
geswutelath; forṭhám he nimth of mínum, and cyth
15 eow. Ealle ṭhá ṭhing ṭhe mín Faeder haefth synd
míne; forṭhíg ic cwǽeth, ṭhaet he nimth of mínum, and
cyth eow.

II. FROM A PARAPHRASE OF THE BOOK OF PSALMS.

SEALM I.

1. Eádig býth se wer ṭhe ne gǽth on geṭheáht unrihtwísra, ne on ṭhám wége ne stent synfulra, ne on heora wol-berendum setle ne sitt;

2. Ac his willa býth on Godes ǽe, and ymb his ǽe he býth smeágende daeges and nihtes.

3. Hym býth swá ṭhám treowe, ṭhe býth aplantod neáh waetera rynum;

4. Ṭhaet sylth his waestmas tó rihtre tíde, and his leáf and his blǽda ne fealwiath, ne ne seáriath; eall him cymth tó góde ṭhaet ṭhaet he déth.

5. Ac ṭhá unrihtwísan ne beóth ná swylce, ne him eác swá ne limpth; ac hí beóth duste gelícran, ṭhónne hit wind toblǽwth.

6. Ṭhý ne arísath ṭhá unrihtwísan on dómes daeg, ne ṭhá synfullan ne beóth on geṭheáhte ṭhǽra rihtwísena.

7. Forṭhám God wát hwylcne wég ṭhá rihtwísan geeárnedon, ac ṭhá unrihtwísan cumath tó wítum.

SEALM II.

1. Hwý rýth aelc folc, and hwý smeágath hí unnýtt?

2. And hwý arísath eorth-cyningas, and ealdor-menn cumath tó-somne with Gode, and with ṭhám ṭhe he tó hláforde geceás, and gesmýrede?

3. Utan tobrecan heora bendas, and aweorpan heora geócu of us.

4. Forṭḥám se God, ṭḥe on heofonum ys, híg gehyspth, and Drihten híg gescent.

5. And he clypath tó him on his ýrre, and gedrefth heora geṭḥeáht.

6. And ic eom, ṭḥeáh, cyning geset fram Gode ofer his ṭḥone hálgan munt Sýon, tó-ṭḥám-ṭḥaet ic lǽere his willan and his ǽe.

7. Forṭḥám cwǽeth Drihten tó me: Ṭḥú eart mín sunu, nú tó-daeg ic ṭḥé acende.

8. Bidde me, and ic ṭḥé sylle ṭḥeóda tó ágnum yrfe, and ṭḥínne anwald ic gebrǽede ofer ṭḥeóda gemǽero.

9. And ic gedó ṭḥaet ṭḥú heora wylst mid íserne gyrde, and hí miht swá eáthe abrecan, swá se crocc-wyrhta maeg ǽenne croccan.

10. Ongytath nú, cyningas, and leorniath, ge dómeras, ṭḥe ofer eorthan démath.

11. Ṭḥeowiath Drihtne, and ondrǽedath hine; blissiath on Gode, and ṭḥeáh mid ege.

12. Onfóth láre, ṭḥý-laes eow God ýrre weorthe, and ṭḥý-laes ge wendon of rihtum wége.

13. Forṭḥám ṭḥónne his ýrre býth onǽled, ṭḥónne beóth eádige, ṭḥá ṭḥe nú on hine getrýwath.

SEALM III.

1. Eálá, Drihten! hwí synt swá manige mínra feónda, ṭḥára ṭḥe me swencath? For-hwí arísath swá manige with me? Manige cwethath tó mínum móde, ṭḥaet hit naebbe náne haele aet his Gode.

2. Ac hit nis ná swá hý cwethath; ac ṭḥú eart, bútan aelcum tweón, mín fultum, and mín wuldor, and ṭḥú ahefst upp mín heáfod.

3. Mid mínre stemne ic cleopode tó Drihtne, and he me gehýrde of his ṭḥám hálgan munte.

4. Ṭḥá ongan ic slápan, and slep, and eft arás; forṭḥám-ṭḥe Drihten me awehte, and me upp-arǽerde.

5. Forṭḥám ic me nú ná ondráede ṭḥúsendu folces, ṭḥeáh hí me útan ymb-ṭḥringon; ac ṭḥú, Drihten, arís, and gedó me hálne; forṭḥám ṭḥú eart mín God.

6. Forṭḥám ṭḥú of-slóge ealle ṭḥá ṭḥe me witherwearde wáeron bútan gewyrhton, and ṭḥára synfulra maegen ṭḥú gebryttest.

7. Forṭḥám on ṭḥé ys eall úre háel, and úre tó-hópa, and ofer ṭḥín folc sý ṭḥín bletsung.

SEALM IV.

1. Ṭḥónne ic cleopode tó ṭḥé, ṭḥónne gehýrdest ṭḥú me, Drihten; forṭḥám ṭḥú eart se ṭḥe me gerihtwísast, and on mínum earfothum and nearonessum, ṭḥú me gerýmdest.

2. Gemiltsa me, Drihten, and gehýr mín gebed.

3. Eálá, manna bearn! hú lange wylle ge beón swá heardheorte with Gode? And hwí lufige ge ídelnessa, and secath leásunga?

4. Wite ge ṭḥaet God gemyclade his ṭḥone gehálgodan, and he me gehýrth, ṭḥónne ic him tó clypige.

5. Ṭḥeáh hit gebyrige ṭḥaet ge onwóh ýrsion, ne scule ge hit nó ṭḥý hrathor ṭḥurh-teón, ṭḥe-laes ge syngion, and ṭḥaet unriht ṭḥaet ge smeágath on eowerum móde, forláetath, and hreówsiath ṭḥaes.

6. Offriath ge mid rihtwísnesse, and bringath ṭḥá góde tó lacum, and hópiath tó Drihtne.

7. Manig mann cwyth: Hwá taecth us teála, and hwá sylth us ṭḥá gód ṭḥe us man gehá́et? and is ṭḥeáh geswutelod ofer us ṭḥín gifu, ṭḥeáh hí swá ne cwethon.

8. Ṭḥaet ys ṭḥaet ṭḥú sealdest blisse mínre heortan, and ṭḥín folc gemicladest, and him geníht hwáetes, and wínes, and éles, and ealra góda, ṭḥeáh hí his ṭḥé ne ṭḥancion.

9. Ac gedó nú ṭḥaet ic móte on ṭḥám geníhte, and on ṭḥáere sibbe slápan, and me gerestan; forṭḥám ṭḥú, Drihten, synderlice me gesettest on blisse and on tó-hópan.

SEALM V.

1. Drihten, onfóh mín word mid ṭḥínum eárum, and ongyt míne stemne and mín gehróp, and ṭḥenc ṭḥára worda mínra gebeda.

2. Forṭḥám ic gebidde on daeg-red tó ṭḥé; ac gedó ṭḥaet ṭḥú gehýre mín gebed, Drihten.

3. Ic stande on áer-mergen beforan ṭḥé aet gebede, and seó ṭḥé; forṭḥám ṭḥú eart se ylca God ṭḥe nán unriht nelt.

4. Ne mid ṭḥé ne wunath se yfel-willenda, ne ṭḥá unrihtwísan ne wuniath beforan ṭḥínum eágum.

5. Ṭḥú hátast ealle ṭḥá ṭḥe unriht wyrcath, and ṭḥaet ne forláetath, ne his ne hreówsiath; and ṭḥú for-dést ṭḥá ṭḥe symle leásunga specath.

6. And ṭḥá man-slagan, and ṭḥá swicolan ṭḥú forsýhst.

7. Ic ṭḥónne hópiende tó ṭḥínre ṭḥáere myclan mild-heortnesse, ic gange tó ṭḥínum húse, Drihten, and me gebidde tó ṭḥínum hálgan altare, on ṭḥínum ege.

8. Drihten, láed me on ṭḥíne rihtwísnesse fram mínra feónda willan; geriht mínne wég beforan ṭḥínre ansýne;

9. Forṭḥám on mínra feónda muthe is leásung, and heora mód is swithe ídel.

10. Heora mód and heora wilnung ys swá deóp swá grundleás pytt, and heora tungan sprecath symle facn; ac dém him, Drihten.

11. And gedó ṭḥaet hý naegon dón ṭḥaet yfel ṭḥaet hý ṭḥencath and sprecath; ac be ṭḥáere andefne, heora unrihtwísnesse fordríf hý; forṭḥám hý ṭḥé gremiath, and ṭḥíne ṭḥeowas, Drihten.

12. And blission ealle ṭḥá ṭḥe tó ṭḥé hópiath, and fáegnion on écnesse; and ṭḥú wuna on him; and fáegnion ṭḥín ealle ṭḥá ṭḥe lufiath ṭḥínne naman.

13. Forṭḥám ṭḥú eart se Drihten ṭḥe gebletsast and geblissast rihtwíse; ṭḥú us gecoronadest and geweorthadest, and us gescýldest mid ṭḥám scýlde ṭḥínre wel-wilnesse.

SEALM VI.

1. Drihten, ne ṭhreá ṭhú me on ṭhínum ýrre, ne on ṭhínre hat-heortnesse ne swenc me.

2. Ac miltsa me, Dryhten, forṭhám ic eom unhál, and gehǽl me, forṭhám eall mín maegn, and ealle míne bán synt gebrytte and gedrefede, and mín sawl, and mín mód ys swythe gedrefed.

3. Eálá, Drihten, hú lange wylt ṭhú ṭhaet hit on ṭhám sý? Gehwyrf, lá Drihten! tó me, and alýs míne sawle, and gedó me hálne for ṭhínre mildheortnesse.

4. Forṭhám ṭhá deadan, ṭhe on helle beóth, ṭhín ne gemunon, ne ṭhé andettath, ne ne hériath, swá-swá we dóth.

5. Ic swince on mínre gránunge, and aelce niht on mínum bedde ic síce and wépe, and hwílum mín bedd waete mid teárum.

6. Míne eágan synt gedrefede for ýrre, and ic eom forealdod betweóh eallum mínum feóndum.

7. Gewítath fram me ealle ṭhá ṭhe unriht wyrcath; forṭhám-ṭhe Drihten hýrde míne wépendan stefne, and God gehýrde míne healsunge, and Drihten onfeng mín gebed.

8. Sceámion heora forṭhí, and sýn gedrefede ealle míne fýnd; and gán hý on earsling, and sceámion heora swithe hraedlice.

SEALM VII.

1. Drihten, mín God, tó ṭhé ic hópige; alýs me fram eallum ṭhám ṭhe mín éhtath, and gefritha me.

2. Ṭhaet naefre míne fýnd ne grípon míne sawle swá-swá leó; forṭhám ic nát ealles hwá me ahredde and gehǽle, bútan ṭhú wylle.

3. Drihten, mín God, gif ic tó ṭhisum, ṭhe me nú swencath, ṭhaes ge-eárnod haebbe, ṭhaet hí nú dóth, oththe ǽnig unriht with hí gedón haebbe;

4. Oththe, furthum, him gulde yfel with yfle, swá-swá hí hit geworhton; ṭhónne ofsleán me míne fýnd orwígne, naes ṭhás ṭhe míne frýnd beón sceoldon.

5. And secon míne fýnd míne sawle, and ṭhá gefón, and oftredon on eorthan mín líf, and mínne weorthscipe tó duste gewyrcon.

6. Arís, Drihten, of ṭhínum ýrre, and sáer on mínra feónda mearce, and geweortha ṭhé-sylfne ṭhára.

7. Arís, Drihten, tó ṭhínum geháte, and dó swá-swá ṭhú gehete; gif ṭhú swá dést, ṭhónne cymth swithe mycel folc tó ṭhínum ṭheowdóme.

8. And ṭhú upp-astíhst, and hí mid ṭhé láetst tó heofonum: Drihten, dém folcum, and dém me.

9. Drihten, dém me aefter mínum gewyrhtan, and dém me aefter mínre unscáethfulnesse.

10. Ge-enda nú ṭhaet yfel ṭháera unrihtwísra, and gerece and geraed ṭhá rihtwísan; ṭhú, Drihten, ṭhe smeást heortan, and áedra and manna geṭhóhtas.

11. Mid rihte we secath fultum tó ṭhé, Drihten; forṭhám ṭhú gehaélst ṭhá heortan rihtra geṭhóhta.

12. Ṭhe Drihten, ṭhe is rihtwís déma, and strang and geṭhyldig, hwaether he ýrsige aelce daege? Búte ge tó him gecyrron, se deofol cwécth his sweord tó eow;

13. And he bende his bogan, se is nú geáro tó sceótanne; he teohath ṭhaet he scyle sceótan ṭhaet deathes faet, and baernan ṭhá ṭhe hér byrnath on wraennesse, and on unṭheawum.

14. He centh aelc unriht, and hit cymth him sáre, and his geferum.

15. He adylf ṭhone pytt, and he hine ontýnth, and on ṭhone ylcan befylth.

16. Gehweorfe his sár on his heáfod, and on his braegn astíge his unriht.

17. Ic ṭhónne andette Drihtne aefter his rihtwísnesse, and hérie his ṭhone heán naman, and lófige.

SEALM VIII.

1. Eálá, Drihten úre God, hú wundorlic ṭhín nama ys geond ealle eorthan!

2. Forṭhám ahefen ys ṭhín myclung ofer heofonas; ge furthum, of ṭhaéra cilda muthe, ṭhe meolc sucath, ṭhú býst héred.

3. Ṭhaet he dóth tó bysmore ṭhínum feóndum; forṭhám ṭhú towyrpest ṭhíne fýnd, and ealle ṭhá ṭhe unrihtwísnesse ládiath and scýldath.

4. Ic ongite nú ṭhaet weorc ṭhínra fingra, ṭhaet synd heofonas, and mona, and steorran, ṭhá ṭhú astealdest.

5. Drihten, hwaet is se mann, ṭhe ṭhú swá myclum amanst? oththe hwaet is se mannes sunu, ṭhe ṭhú oft raedlice neósast?

6. Ṭhú hine gedést lytle laessan ṭhonne englas, ṭhú hine gewuldrast and geweorthast, and him sylst heáfod-gold tó máerthe, and ṭhú hine gesetest ofer ṭhín hand-geweorc.

7. Ealle gesceafta ṭhú legst under his fét, and under his anwald; sceáp and hrýtheru, and ealle eorthan nýtenu;

8. Fleógende fuglas, and sáe-fiscas, ṭhá farath geond ṭhá sáe-wégas.

9. Drihten, Drihten, úre God, hú wulderlic ṭhín nama ys geond ealle eorthan.

SEALM IX.

1. Ic andette Drihtne on ealre mínre heortan, and ic bódige ealle ṭhíne wundru.

2. And ic blissige, and faénige, and hérige ṭhínne naman, ṭhú heáh God!

3. Forṭhám ṭhú gehwyrfdest míne fýnd under-baec, and hí waéron ge-untrumode, and forwurdon beforan ṭhínre ansýne.

4. Forṭhám ṭhú démst mínne dóm and míne spraece, and eall for me dydest ṭhaet ic dón sceolde; ṭhú sitst on ṭhám heán setle, ṭhú ṭhe symle démst swithe rihte.

5. Ṭhú ṭhreást and bregst ṭhá ṭheóda ṭhe us ṭhreatigath, and ṭhá unrihtwísan forweorthath; and ṭhú adilgast heora naman on worulda woruld.

6. Seó redelse, and ṭhaet geṭheáht úrra feónda geleórode, ṭhá hí hit endian sceoldon, and heora ṭhú towurpe ealle.

7. And heora gemynd onwég gewát mid ṭhám myclan hlisan, and Drihten ṭhurhwunath on écnesse.

8. And he geárwath his dóm-setl, and he démth ealre eorthan swythe emne.

9. He démth folcum mid rihte; he ys geworden frithstow ṭhearfendra.

10. And gefultumend ṭhú eart, Drihten, aet aelcre ṭhearfe; forṭhý hópiath tó ṭhé ealle ṭhá ṭhe witon ṭhínne naman;

11. Forṭhám ṭhú ne forlaétst nánne ṭhára ṭhe ṭhé secth; hériath forṭhí Drihten, ṭhone ṭhe eardath on Síon;

12. And bódiath betweóh folcum his wundru; forṭhám he nis ná ofergeotol ṭhára gebeda his ṭhearfena, ac he is swythe gemyndig heora blód tó wrecanne.

13. Gemiltsa me, Drihten, and geseáh míne eáthmétto, hú earmne me habbath gedón míne fýnd; forṭhám ṭhú eart se ylca God, ṭhe me upp-ahófe fram deathes geátum, tó-ṭhám-ṭhaet ic bódade eall ṭhín lóf on ṭhám geátum ṭhaére burge Hierúsalem.

14. Ic faégnie on ṭhínre haélo, ṭhe ṭhú me sylest; and ṭhá ṭheóda ṭhe mín éhtath synt afaestnode on ṭhám ylcan earfothum, ṭhe hí me geteohhod haefdon, and heora fét synt gefangene mid ṭhý ilcan gryne, ṭhe hí me gehyd and gehealden haefdon.

15. Forṭhám býth Drihten on his rihtum dómum, and on his hand-geweorce býth gefangen se synfulla.

16. And ṭhá unrihtwísan beóth gehwyrfede tó helle, and aelc folc ṭhaéra ṭhe God forgyt.

17. Forṭhám God ne forgyt his ṭhearfan oth heora ende, ne heora geṭhyld ne forweorth oth ende.

18. Arís, Drihten, ṭhý-laes se yfel-willenda maege dón ṭhaet he wille; and gedó ṭhaet eallum folcum sý gedómed beforan ṭhé.

19. Gesete, Drihten, ofer hí sumne anwald, ṭhaet híg gelǽron ṭhaet hí witon ṭhaet hí menn synt.

20. Drihten, hwí gewítst ṭhú swá feor fram us, and hwí noldest ṭhú cuman tó us, tó ṭhǽre tíde ṭhe us nýd-ṭhearf wǽs?

21. Ṭhónne se unrihtwísa ofermódigath, ṭhónne býth se earma ṭhearfa onǽeled, and gedrefed, and eác ge-unrótsod; ac weorthon ṭhá unrihtwísan gefangene on ṭhám geṭhóhtum, ṭhe hí geṭhóht habbath.

22. Forṭhám se synfulla býth héred ṭhǽr he his yfelan willan wyrcth, and hine bletsiath ṭhá yfelan for his yfelan dǽdum.

23. Se synfulla bysmrath Drihten, and for ṭhǽre menigu his unrihtes, he ne geṭhencth ṭhaet God hit maege gewrecan.

24. Forṭhám he ne déth gód beforan his módes ansýne; forṭhám beóth his wégas and his weorc eal-néh unclǽne.

25. Forṭhám he naefth nán gemynd Godes dóma beforan his ansýne, ṭhaet he maege rixian, and wealdan ealra his feónda, and dón him tó yfele ṭhaet ṭhaet he wylle.

26. And he cwyth on his móde, Ne wyrth ṭhisses naefre nán wendung, bútan mycelre frecennesse mínra feónda.

27. His muth býth symle full wyrignessa, and bitera worda, and facnes, and searuwa.

28. And under his tungan býth ealne wég othera manna sár and geswinc; he sitt symle on geṭheáhte mid ṭhám wélegum dygollice, tó-ṭhám-ṭhaet he maege fordón ṭhá unsceáthendan;

29. And ṭhreátath ṭhone earman mid his eágum, and settath his digollice, swá-swá leó déth of his hóle.

30. He setteth ṭhaet he bereáfige ṭhone earman, and ṭhaes wilnath; and ṭhónne he hine gefangen hafath mid

his gryne, ṭhónne genǽet he hine, and ṭhónne he hine haefth gewyldne, ṭhónne aginth he-sylf sígan, oththe afylth.

31. He cwǽeth ǽer on his móde, Ne geṭhencth God ṭhyllices, ac ahwyrfth his eágan, ṭhaet he hit naefre ne gesýhth.

32. Arís, Drihten, mín God, and ahefe upp ṭhíne hand ofer ṭhá unrihtwísan, and ne forgyt ṭhone ṭhearfan on ende.

33. Forṭhám bysmrath se unrihtwísa Drihten; forṭhám he cwyth on his móde, Ne recth God, ṭheáh ic ṭhus dó.

34. Gesýhst ṭhú nú hwylc bróc, and hwylc sár we ṭhóliath and ṭhrowiath? Nú hit wǽere cyn ṭhaet ṭhú hit him wrǽece mid ṭhínre handa. Ic ṭhearfa eom, nú tó ṭhé forlǽeten; ṭhú eart fultumiend ṭhára ṭhe nabbath náther ne faeder ne modor.

35. Ṭhú forbrycst ṭhone earm, and ṭhaet maegen ṭhaes synfullan; forṭhý, ṭheáh hine hwá ahsode, forhwí he swá dyde? ṭhónne ne mihte he hit ná gereccan, ne geṭhafa beón nolde, ṭhaet he unteála dyde.

36. Drihten ríxath on écnesse, on ṭhisse worulde ge on ṭhǽere tó-weardan; forṭhǽem weorthath aworpene ṭhá synfullan of aegṭhrum his ríca.

37. Drihten gehýrth ṭhá wilnunga his ṭhearfena, and heora módes gýrnesse gehýrath ṭhíne eáran.

38. Dém nú, Drihten, ṭhearfe ṭhaes earman, and ṭhaes eáthmódan, ṭhaet se awyrgeda ne éce, ṭhaet he hine leng myclie ofer eorthan.

SEALM X.

1. Hwý lǽere me ṭhaet ic fleó geond muntas and geond wéstenu, swá spearwa; forṭhám ic getrýwe Drihtne?

2. Ic wát, ṭheáh, forṭhám-ṭhe ṭhá synfullan bendath heora bogan, and fyllath heora coceras mid flánum, tóṭhám-ṭhaet hí magon sceótan ṭhá unscyldigan heortan dygollice, ṭhónan hí laest wénath.

3. Forṭḥám hí wilniath ṭḥaes ṭḥe hí magon, ṭḥaet hí toweorpon ṭḥaet God geteohhod haefth tó wyrcanne; hwaet dyde ic unscyldiga with hí, oththe hwaet maeg ic nú dón?

4. Drihten ys on his hálgan temple, se Drihten se ṭḥaes setl ys on heofenum.

5. His eágan lóciath on his earman ṭḥearfan, his braewas ahsath manna bearn.

6. Se ylca Drihten ahsath rihtwíse and unrihtwíse; forṭḥám se-ṭḥe lufath unriht, he hátath his ágene sawle.

7. Drihten onsent manigra cynna wítu, swá-swá regn, ofer ṭḥá synfullan; and hí gewyrpth mid gryne, and he onsent fýr ofer híg, and ungemétlice haéto ṭḥaére sunnan, and wol-berende windas, mid ṭḥyllicum, and mid manigum ṭḥyllicum beóth heora drinc-fatu gefylde.

8. Forṭḥám God ys swythe rihtwís, and he lufath rihtwísnesse, and heó býth symle swythe emn beforan him.

III. THE "PATER-NOSTER."

Faeder úre, ṭḥú ṭḥe eart on heofenum;
Sí ṭḥín nama gehálgod;
Tó-becume ṭḥín ríce;
Geweorthe ṭḥín willa on eorthan, swá-swá on heofenum;
Urne daeg-hwamlican hláf syle us tó-daeg;
And forgyf us úre gyltas, swá-swá we forgifath úrum gyltendum;
And ne gelaéde ṭḥú us on costnunge, ac alýs us of yfle;
Sóthlice!

IV. THE "TE DEUM."

Ṭḥé, God, we hériath, ṭḥé, Drihten, we andettath;
Ṭḥé, écne Faeder, eall eorthe wurthath;
Ṭḥé, ealle Englas; ṭḥé, Heofenas and ealle Anwealdas;
Ṭḥé, Cherubim and Seraphim unablinnendlice stefne clypath:
Hálig! Hálig! Hálig Drihten God Wereda!
Fulle synt heofenas and eorthe maegen-ṭḥrymmes wuldres ṭḥínes.
Ṭḥé, wulderful Aerend-racena wered;
Ṭḥé, Witigena hérgendlic getél;
Ṭḥé, Cythra scýne hérath here;
Ṭḥé, embe-hwyrft eorthena, hálig andetteth Gesomnung,
Faeder, ormáetes maegen-ṭḥrymmes;
Arwurthne, ṭḥínne sóthne and ánlicne Sunu;
Háligne, witodlice fréfrigendne Gást.
Ṭḥú cyng, wuldres cyning, Críst.
Ṭḥú, Faederes éce ṭḥú eart Sunu.
Ṭḥá tó alýsanne ṭḥú onfenge mann, ṭḥú ne ascunodest faemnan innath.
Ṭḥú oferswithodest deathes angan; ṭḥú onlýsdest gelýfedum ríce heofena.
Ṭḥú on ṭḥám swithran healfe Godes sitst, on wuldre Faederes.
Déma ṭḥú eart gelýfed wesan tóweard.
Ṭḥé, eornostlice, we halsiath ṭḥínum ṭḥeowum gehelpe, ṭḥá of deórwyrthum blóde ṭḥú alýsdest.
Ece dó mid hálgum ṭḥínum wuldor beón forgyfen.
Hál dó foic ṭḥín; and bletsa yrfeweardnysse ṭḥíne;

And gerece hý, and up-ahóf hý oth-on écnysse.
Þurh syndrige dagas we bletsiath þé;
And we hériath naman þínne on worulde and á-woruld.
Gemedema daege þisum búton synne us gehealdan.
Gemiltsa úre! gemiltsa!
Sý mildheortnys þín ofer us swá-swá we híhtath on þé.
On þé ic híhte; ic ne beó gescynd on écnysse.

V. THE "JUBILATE."

Drýmath Drihtne ealle eorthan; þeowiath Drihtne on blisse; ingáth on gesíhte his on blíthnesse.

Witath, forþhám-þe, Drihten, he is God; he worhte us, and ná we-sylfe us; folc his and sceáp fostor-nóthes his.

Ingáth geátu his on andetnesse; cafertúnas his on ymenum andettath.

Hériath naman his; forþhám-þe wynsum is Drihten; on écnesse mildheortnes his, and oth-on cynrene and cynrene sóthfaestnes his.

VI. THE "MAGNIFICAT."

Mín sawel mérsath Drihten, and mín gást geblissude on Gode mínum Haelende.

Forþhám-þe he geseáh his þinene eád-módnesse; sóthlice heónan-forth me eádige secgath ealle cneoressa.

Forṭḥám-ṭḥe me mycele ṭḥing dyde se ṭḥe mihtig is; and his nama is hálig.

And his mildheortnes of cneoresse on cneoresse hine ondráedendum.

He worhte maegn on his earme; he to-dáelde ṭḥá ofermódan on móde hyra heortan.

He awearp ṭḥá rican of setle, and ṭḥá eád-módan upahóf.

Hingrigende he míd gódum gefylde, and ofermóde ídele forlet.

He afeng Isráhel his cniht, and gemunde his mildheortnesse.

Swá he spráec tó úrum faederum, Abráhame and his sáede on á-weoruld.

VII. DE SANCTIS IN ANGLIA SEPULTIS.

✠ ON URES DRIHTNES NAMAN HAELENDES CRISTES.

St. Augustínus gefullode Aethelbriht Cantwarena cyning, and ealle his ṭḥeóde.

Ṭḥónne wáes Eádbald, Aethelbrihtes sunu cynges; and Birihta hátte his cwen; and Aethelburh hátte heora dóhtor, and othre naman, Táte. Heó wáes forgifen Eádwine Northhymbra cyninge tó cwene, and St. Paulínus, se máera bisceop, fór mid hire, and gefullode ṭḥone cyning, and ealle his ṭḥeóde. And heó ṭḥá, aefter Eádwines daege, gesóhte Cantwarabyrig, and hire bróthor Eádbald wáes Cantwara cyning, and he hire ṭḥá forgeáf ṭḥaet land on Limene; and heó ṭḥá ṭḥaet mynster getymbrode, and ṭḥáer nú resteth, and St. Eádburh mid hire.

Þónne wǽs Ymme, Eádbaldes cwen, Franca cyninges dóhtor. And hig begeaton St. Eánswithe, þe aet Folcanstáne resteth, and Earcanbriht Cantwara cyning, and Eormenred Aetheling; and Eormenburh, and St. Eormengith, and St. Aethelred, and St. Aethelbriht—þis wǽron Eormenredes bearn and of Láfe his cwene.

Þónne wǽs Ecgbriht, Cyning, and Hlothhere, Cyning; and St. Eormenhild and St. Ercengota wǽron Earcanbrihtes bearn, and Sexburh, his cwen.

Þónne wǽs St. Eormenburh, othre naman, Domneue. Heó wǽs forgifen Merwale, Pendan suna cynges, and þǽr hi begeaton St. Mildburge, and St. Mildride, and St. Mildgithe, and St. Merfyn. Hig þá for Gode to-dǽldon bé heom libbendum eall þaet hi áhton, and heó þá, Domneue, fór eft tó Cant-lande þaet hire bróthra wér-gilde onfenge innon Taenet-lande aet Ecgbrihte þám cyninge, þe hig ǽr acwellan het.

Þunor hátte his geréfa þe hig acwellan het. And he hig bebirigde under þaes cyninges heáh-setle on Ear-trege innon his healle; and hi þá wurdon þurh Godes naman wundorlice gecydde, swá þaet þurh Godes miht se leóma astód ymbe midde niht up þurh þǽre healle hróf, swilce þǽr sunne scine. And þaet se cyning him-sylf geseáh, and he wǽs swithe afyrht; and he þá bé þám wiste þaet he haefde þám Hǽlende abolgen.

And he þá het heora swustor Domneue him tó gefeccan, þaet heó heora wér-gilde onfón mihte; and heó swá dyde. Þaet is þónne hund-eahtatig sulunga landes, þaet hig þǽr mynster on-arǽrdon, þám saulum tó gebed-raedene þe hit heora wér-gild wǽs. And se cyning hire þǽr-tó wel fylste, and heó þá St. Mildride hire dóhtor ofer sǽ sende, þǽr heó þone wísdóm þǽr geleornode þe man on þám mynstre healdan sceolde. And heó þá, St. Mildrid, eft tó hire meder hám cóm, and heó hire þá þaet mynster forgeáf þá hit gestathelod wǽs. And heó þá

St. Mildrid hálig-rifte onfeng aet Theódore, Arcebisceope, and hund-seofontig maegdena míd hire, ṭhe se cyning and hire modor begiten haefdon and gelǽered ṭhaet híg aet ṭhǽere stowe nýtte beón mihton. And heó ṭhá ṭhǽer Gode tó willan geṭheáh, and ṭhaet éce líf ge-eárnode; and swá oft siththan hire mihta cuthe syndon. And St. Eormengith, hire moddrige, mid hire wunode oth hire lífes ende, and heó-sylf ṭhǽer hire líc-reste geceás bé hire libbendre, ṭhaet is ṭhónne án míl be-eástan St. Mildride mynstre; and hire mihta ṭhǽer oft wǽeron cuthe and git syndon. And St. Eádburh ṭhá tó ṭhám mynstre feng aefter St. Myldride, and heó ṭhǽer circan gesette ṭhe hire líc-haman nú on resteth.

Ṭhónne wǽes Sexburh, Cantwarena cwen. Heó gestathelode St. Marían mynster on Sceáp-íge, and ṭhá Godes ṭheowas ṭhǽer tó-gesette. Hwaet-ṭhá Hlothhere, Cyning, hire sunu, heom ṭhá land-áre ge-uthe ṭhe híg git bíg-libbath; and heó ṭhá gebed-raedene ṭhǽer arǽerdon.

Ṭhónne wǽes St. Sexburh, and St. Aethelṭhryth, and St. Wihtburh, Annan dóhtra, East-Engla cyninges. Ṭhónne wǽes St. Aethelṭhryth forgifen Ecgfrythe North-hymbra cynge tó cwene. And heó, hwaethere, hire maegth-hád geheold oth hire lífes ende; and heó ṭhá hire líc-reste geceás on Eliga-byrig on ṭhám mǽeran mynstre, and ṭhǽer hire mihta oft cuthe syndon; and St. Wihtburh hire swustor mid hire nú resteth.

Ṭhónne wǽes St. Eormenhild, Ercenbrihtes dohtór and Sexburge, forgifen Wulfhere, Cyninge, tó cwene. He wǽes Pendan sunu, Myrcna cynges, and on heora dagum Myrcna ṭheód onfeng fulwiht. And ṭhǽer hí begeaton St. Waerburge, ṭhá hálgan faemnan, and heó wearth bebyrged on ṭhám mynstre ṭhe is genemnod Heanburh. Heó wearth eft up-a-dón, and nú resteth on Lege-ceastre ṭhǽere byrig.

Ṭhónne resteth St. Eormenhild on Eliga-byrig mid hire

meder, and mid hire modrian St. Aethelṭhrythe; and hire mihta ṭhǽr oft cuthe syndon.

Ṭhónne wǽs St. Ercengota, hire swustor, gesended ofer sǽ tó láre tó hire modrian St. Aethelburge ṭhǽr heó wǽs abbodisse; and heó ṭhá Gode tó willan geṭheáh, and ṭhǽr hire líf ge-endode, and hire mihta ṭhǽr sona cuthe wǽron.

Ṭhónne wǽs Wihtred, Cyning, Ecgbrihtes sunu Cyninges, and he arǽrde ṭhaet mynster on Dóferan, and hit gehálgode St. Martíne tó wurthunge. And St. Martínus himsylf ǽr ṭhá stowe getácnode, ṭhaet he his mynster ṭhǽr habban wolde. And he ṭhá swá dyde, and ṭhá Godes ṭheowas ṭhǽr tó-gesette mid ṭhǽre land-áre ṭhe he heom ṭhǽr tó ge-uthe, ṭhaet híg git bíg-libbath oth ṭhisne andweardan daeg. And he resteth hine aet St. Augustíne innon ṭhám portice on súth-healfe St. Marían circan, ṭhe his ṭhridda-faeder Eádbald, Cyning, het asettan Gode tó lófe and St. Marían.

St. Albanus ǽrost martyr on Breotone; se resteth neáh Waeclinga-ceastre bé ṭhǽre eá ṭhe is genemnod Waerlame.

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Ṭhónne is St. Oswaldes heáfod cyninges mid St. Cuthbertus líc-haman, and his swithe earm is on Bebban-byrig, and se other dǽl is on Gléw-ceastre on niwan mynstre.

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Ṭhónne resteth St. Ealhmund on Northworthige, neáh ṭhǽre eá Deórwentan.

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Ṭhónne resteth St. Aethelbriht aet ṭhám biscop-stóle aet Hereforda, neáh ṭhǽre eá Waege.

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Ṭhónne resteth St. Wynstán on ṭhám mynstre Hreopedúne, neáh ṭhǽre eá Treonte.

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Ṭhónne resteth St. Rúmwald on ṭhǽre stowe ṭhe is geháten Buccinga-hám, neáh ṭhǽre eá Usan.

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Þónne resteth St. Aethelburh on þám mynstre aet Beorcingan, neáh Temese.

Þónne resteth St. Erconwald se bisceop, on Lundenbyrig.

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Þónne resteth on Byrig St. Florentíus, martyr, and St. Cynesweóth, and St. Cyneburh, and manige othre, þeáh híg mannum digle synd; forþón ne wyrcath ealle hálige menn wundru.

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Þónne resteth St. Dúnstánus, Arcebisceop, and St. Augustinus aet Cantwara-byrig, and fela othra sancta mid heom.

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Þónne resteth St. Birínus, se Rómanisca bisceop, on Winceastre, on ealdan mynstre; and St. Hedda, and St. Swithun, and St. Athelwald, and St. Alfheáh, and St. Birnstán, and St. Frithestán, and St. Justus, martyr, and fela othra háligra mid heom.

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Þónne resteth St. Eádweard, Cyning, and St. Aelfgifu, on Sceaftes-byrig.

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Þónne resteth St. Sithefull, faemne, with-útan Exanceastre.

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Þónne resteth St. Ecgwinus, Biscop, on Eoues-háme, neáh þaére eá Auene.

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Þónne resteth St. Cuthburh, and St. Cwenburh on Winburan mynstre, þe aérest þaet minecena líf and þeawas araérde, þe man git on þám mynstre hylt.

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Þónne is on Middel-túne St. Brangwalatores heáfod biscopes, and St. Samsones earm biscopes, and his crice.

18. Arís, Drihten, ṭḥý-laes se yfel-willenda maege dón ṭḥaet he wille; and gedó ṭḥaet eallum folcum sý gedómed beforan ṭḥé.

19. Gesete, Drihten, ofer hí sumne anwald, ṭḥaet híg gelǽeron ṭḥaet hí witon ṭḥaet hí menn synt.

20. Drihten, hwí gewítst ṭḥú swá feor fram us, and hwí noldest ṭḥú cuman tó us, tó ṭḥǽere tíde ṭḥe us nýd-ṭḥearf wǽes?

21. Ṭḥónne se unrihtwísa ofermódigath, ṭḥónne býth se earma ṭḥearfa onǽeled, and gedrefed, and eác ge-unrótsod; ac weorthon ṭḥá unrihtwísan gefangene on ṭḥám geṭḥóhtum, ṭḥe hí geṭḥóht habbath.

22. Forṭḥám se synfulla býth héred ṭḥǽer he his yfelan willan wyrcth, and hine bletsiath ṭḥá yfelan for his yfelan dǽedum.

23. Se synfulla bysmrath Drihten, and for ṭḥǽere menigu his unrihtes, he ne geṭḥencth ṭḥaet God hit maege gewrecan.

24. Forṭḥám he ne déth gód beforan his módes ansýne; forṭḥám beóth his wégas and his weorc eal-néh unclǽene.

25. Forṭḥám he naefth nán gemynd Godes dóma beforan his ansýne, ṭḥaet he maege ríxian, and wealdan ealra his feónda, and dón him tó yfele ṭḥaet ṭḥaet he wylle.

26. And he cwyth on his móde, Ne wyrth ṭḥisses naefre nán wendung, bútan mycelre frecennesse mínra feónda.

27. His muth býth symle full wyrignessa, and bitera worda, and facnes, and searuwa.

28. And under his tungan býth ealne wég othera manna sár and geswinc; he sitt symle on geṭḥeáhte mid ṭḥám wélegum dygollice, tó-ṭḥám-ṭḥaet he maege fordón ṭḥá unsceáthendan;

29. And ṭḥreátath ṭḥone earman mid his eágum, and settath his digollice, swá-swá leó déth of his hóle.

30. He setteth ṭḥaet he bereáfige ṭḥone earman, and ṭḥaes wilnath; and ṭḥónne he hine gefangen hafath mid

and wǽs aet-eówod manigum mannum, and helde tóweard tóforan ṭhaes húses dura ṭhǽr ṭhaet cild in acenned wǽs. Ṭhá menn ṭhá ealle ṭhe ṭhaet gesawon, ṭhiderweard éfeston ṭhaet híg ṭhaet tácen swutellicor geseón woldon and ongitan. Seó hand ṭhá gewende mid ṭhǽre róde up tó heofonum. Ṭhá menn ṭhá ealle ṭhe ṭhaet tácen gesawon, hí hí ṭhá ealle on eorthan astrehton, and God bǽdon ṭhaet he heom geswutelian sceolde hwaet ṭhaet tácn and ṭhaet fore-beácn beón sceolde, ṭhe him ṭhǽr swá faerlice aet-eówod wǽs. Ṭhá hí ṭhá ṭhaet gebed gefylled heafdon, ṭhá cóm ṭhǽr sum wíf mid micle raedlicnysse yrnan of ṭhám húse ṭhe ṭhaet cild in acenned wǽs, and cleopode, and cwǽth ṭhus tó ṭhám mannum: "Beóth ge statholfaeste and gehyrte, forṭhán ṭhaes tóweardan wuldres mann on ṭhisum middan-earde hér ys acenned." Ṭhá hí, ṭhá menn, ṭhaet word gehýrdon, ṭhá sprǽecon híg heom betwýnan, ṭhaet ṭhaet wǽre godcundlic tácn ṭhe ṭhǽr aet-ýwed wǽs, forṭhón-ṭhe ṭhaet bearn ṭhǽr acenned wǽs. Sume híg ṭhónne cwǽdon, ṭhaet ṭhurh godcunde stihtunge ṭhǽre écan eádignysse him wǽre seó gifu fore-stihtod, ṭhaes háliges tácnes ṭhe him aet his acennednysse aet-ýwad wǽs. Wǽron menn swithe wundriende be ṭhǽre wísan and be ṭhám tácne ṭhe ṭhǽr aet-ýwed wǽs; and efne, ǽr-ṭhón-ṭhe sunne on setl eóde, hit wǽs ofer eall middel Engla-land cuth and mǽre!

II.

BE HIS GECYRREDNYSSE.

Ṭhá ṭhaes ymbe eahta niht ṭhaes-ṭhe man ṭhaet cild bróhte tó ṭhám hálgan ṭhweále fulwiht-baethes, ṭhá wǽs him nama sceapen of ṭhaes cynnes gereorde and of ṭhǽre ṭheóde, Guthlac, swá hit wǽre of godcundlicre stihtunge gedón, ṭhaet he swá genemned wǽre: forṭhón swá ṭhá

wísan leorneras secgath on Angel-cynne, ṭhaet se nama standeth on twám gewritum: Guthlac se nama ys on Rómanisc, *Belli munus;* forṭhón-ṭhe he mid woruldlice geswince manige earfothnyssa adreáh, and ṭheáh mid gecyrrednysse ṭhá gife ṭháere écan eádignysse mid sige éces lífes onfeng, and swá mid ṭhám apostolum cwethende: *Beatus vir qui suffert temptationem; quia cum probatus fuerit, accipiet coronam vitæ quam repromisit dominus diligentibus se.* Ṭhaet ys on Englisc: "Eádig mann bíth," cwáeth he, "se-ṭhe hér on worulde manigfealdlice geswincnysse and earfothnysse dreogeth, forṭhón, mid-ṭhám-ṭhe he gecostod bíth and geswenced, ṭhónne onféhth he écum beáge; and ṭhaet God gehet eallum ṭhám ṭhe hine lufiath." After-ṭhón-ṭhe he wáes aṭhwegen mid ṭhám ṭhweále ṭhaes hálgan fulluhtes, ṭhá wáes he eft tó ṭháere faederlican healle gelaedd, and ṭháer gefedd. Mid-ṭhám-ṭhe seó yldo cóm ṭhaet hit sprecan mihte aefter cniht-wísan, ṭhónne wáes he ná-wiht hefig, ne unhýrsum his yldrum on wordum, ne ṭhám ṭhe hine feddon, náenigum oththe yldran oththe gingran. Ne he cnihtlice gálnysse náes begangende, ne ídele spellunge folclicra manna, ne ungelíclice olaecunge, ne leás-licetunge; ne he mistlíce fugel-sangas ne wurthode, swá oft swá cnihtlicu yldo begáeth. Ac on his scearpnysse ṭhaet he weox, and wearth glaed on his ansýne, and hluttor and cláene on his móde, and bilwit on his ṭheawum; and on him wáes se scíma gástlicre beorhtnysse swá swythe scínende, ṭhaet ealle ṭhá menn ṭhe hine gesawon, on him geseón mihton ṭhá ṭhing ṭhe him tówearde wáeron. Ṭhá wáes aefter sith-fate, ṭhaet maegen on him weox and gestithode on his geogothe, ṭhá gemunde he ṭhá strangan dáeda ṭhára unmanna and ṭháera woruld-frumena. He ṭhá, swá he of sláepe onwóce, wearth his mód oncyrred, and he gesomnode micle scóle and wered his geṭhoftena and hys efen-haeftlinga, and him-sylf tó waepnum feng. Ṭhá wráec he his aef-ṭhancas on his feóndum, and heora

burh baernde and heora túnas ofer-hergode; and he wíde geond eorthan manigfeald wael fylde, and slóh and of mannum heora áehta nam. Þá wáes he semninga innan manod godcundlice, and láered þaet he þá word hete —ealle þá he swá het:—þriddan dáel agifan þám mannum þe he hit áer ongename. Þá wáes ymbe nigon winter þaes-þe he þá éhtnysse begangende wáes, se eádiga Guthlac, and he hine-sylfne betweox þises andweardan middan-eardes wealcan dwelode. Þá gelamp sume nihte mid-þám-þe he cóm of farendum wége, and he his þá wérigan limu reste, and he manige þing mid his móde þóhte; þá wáes he faeringa mid Godes ege onbryrded, and mid gástlicre lufan his heorte innan gefylled; and mid-þý he awóc, he geþóhte þá ealdan cyningas þe iú wáeron, þurh earmlicne death and þurh sárlicne út-gang þaes mánfullan lífes, þe þás woruld forleton; and þá miclan wélan þe híg áer-hwílon áhton, he geseáh on hraedlicnysse ealle gewítan; and he geseáh his ágen líf daeg-hwamlice tó þám ende éfstan and scyndan. Þá wáes he saemninga mid þám godcundan egesan innan swá swythe onbryrded, þaet he andette Gode, gif he him þaes mergen-daeges ge-unnan wolde, þaet he his þeow beón wolde. Mid-þý þáere nihte þystro gewiton and hit daeg wáes, þá arás he and hine-sylfne getácnode insegle Crístes róde. Þá beád he his geferum þaet hí fundon him otherne ealdorman and látteow hira geferscipe; and he him andette, and sáede þaet he wolde beón Crístes þeow. Mid-þám-þe his geferan þás word gehýrdon, þá wáeron hí swythe wundriende, and swythe forhte for þám wordum þe hí þáer gehýrdon. Þá hí ealle tó him aluton and hine báedon þaet he naefre þá þing swá geláeste swá he mid wordum gecwáeth. He, þeáh-hwaethre, heora worda ne gýmde, ac þaet ilce þaet he áer geþóhte, þaet he þaet forthláestan wolde. Barn him swá swythe innan þáere Godes lufan, þaet ná laes þaet án þaet he

ṭhás woruld forseáh, ac swilce hys yldrena gestreón and his eard, and ṭhá sylfan his heáfod-gemacan, ṭhaet he ṭhaet eall forlet. Ṭhá he wǽs feower and twentig wintra eald, ṭhá forlet he ealle ṭhás woruld-glenga, and ealne his híht on Críst gesette. And ṭhá aefter-ṭhón-ṭhaet he ferde tó mynstre ṭhe ys gecweden Hrypa-dún, and ṭhǽr ṭhá gerynelican sceáre onfeng St. Pétres ṭhaes apostoles, under Aelfṭhrythe abbodissan. And syththan he tó sceáre and tó ṭhám munuc-lífe feng, hwaet! he nǽnigre waetan onbítan nolde ṭhe druncennys ṭhurh cóme. And ṭhá for ṭhám ṭhingum hine ṭhá bróthra hátedon, ṭhý he swá forhaebbende wǽs; and ṭhá rathe syththan hi ṭhá hluttorlicnysse his módes, and ṭhá cláennysse his lífes ongeaton, ṭhaet híg ealle hine lufedon. Wǽs he on ansíne mycel, and on líc-haman cláene, wynsum on his móde, and wlítig on ansýne; he wǽs líthe and gemétfaest on his worde, and he wǽs geṭhyldig and eádmód; and á seó godcunde lufu on his heortan hat and byrnende. Mid-ṭhý he ṭhá wǽs in stafas and on leornunge getogen, ṭhá gýrnde he his sealmas tó leornianne. Ṭhá wǽron ṭhá waestm-berendan breost ṭhaes eádigan weres mid Godes gife gefyllede, and mid ṭhám láreow-dóme ṭhaes heán magistres, Godes, ṭhaet he wǽs on godcundlican ṭheódscipe getýd and gelǽered. Mid-ṭhám-ṭhe he wǽs twá geár on ṭhǽre leornunge, ṭhá haefde he his sealmas geleornod, and canticas, and ymnas, and gebeda aefter cyriclicre endebyrdnysse. Ṭhá ongan he wurthigan ṭhá gódan ṭheawas ṭhára gódra on ṭhám lífe, eádnysse, and hýrsumnysse, geṭhylde, and ṭhóle-módnysse, and forhaefednysse his líc-haman; and ealra ṭhára gódra maegen he wǽs begangende. Ṭhá ymbe twá winter ṭhaes-ṭhe he his líf swá leofode under munuc-háde, ṭhaet he ṭhá ongan wilnian wéstenes and sundor-setles. Mid-ṭhý he gehýrde secgan and he leornode be ṭhám ancerum, ṭhe geára on wéstene and on sundor-setlum for Godes naman wilnodon and heora líf leofodon, ṭhá wǽs his heorte innan

ṭhurh Godes gife onbryrdod, ṭhaet he wéstenes gewilnode. Ṭhá wǽs sona ymbe unmanige dagas, ṭhaet he him leáfe bǽd aet ṭhám ṭheowum ṭhe ṭhǽr yldeste wǽron, ṭhaet he feran móste.

III.

BE CRUWLANDE, AND HIS FARE THIDER.

Ys on Bretone-lande sum fenn unmǽtre mycelnysse, ṭhaet onginneth fram Grante eá náht feor fram ṭhǽre ceastre, ṭhǽre ylcan nama ys nemned Grante-ceaster. Ṭhǽr synd unmǽte móras, hwílon sweart waeter-steal, and hwílon fúle eá-rithas yrnende, and swylce-eác manige eáland, and hreód, and beorgas and treow-gewrído, and hit mid manigfealdum bignyssum wídgille and lang ṭhurh-wunath on north-sǽ. Mid-ṭhán se foresprecena wer and ṭhǽre eádigan gemynde, Guthlac, ṭhaes wídgillan wéstenes ṭhá ungeárwan stowe ṭhǽr gemette, ṭhá wǽs he mid godcunde fultume gefylst, and ṭhá sona ṭhám rihtestan wége ṭhyder tó-geferde. Ṭhá wǽs mid-ṭhám-ṭhe he ṭhyder cóm, ṭhaet he fraegn ṭhá bígengan ṭhaes landes, hwǽr he on ṭhám wéstene him eardung-stowe findan mihte. Mid-ṭhý hí him manigfeald ṭhing sǽdon be ṭhǽre wídgilnysse ṭhaes wéstenes. Ṭhá wǽs Tátwine geháten summann, sǽde ṭhá ṭhaet he wiste sum eáland synderlice digle, ṭhaet oft manige menn eardian ongunnon, ac for manigfealdum brogum and egsum, and for ánnysse ṭhaes wídgillan wéstenes, ṭhaet hit nǽnig mann adreogan ne mihte, ac hit aelc forṭhán befluge. Mid-ṭhám-ṭhe se hálga wer, Guthlac, ṭhá word gehýrde, he bǽd sona ṭhaet he him ṭhá stowe getǽhte, and he ṭhá sona swá dyde; eóde ṭhá on scip, and ṭhá ferdon bégen ṭhurh ṭhá rugan fennas oth-ṭhaet hí cómon tó ṭhǽre stowe ṭhe man háteth Crúwland. Wǽs ṭhaet land on middan ṭhám wéstene

Þónne wǽs Ymme, Eádbaldes cwen, Franca cyninges dóhtor. And híg begeaton St. Eánswithe, þe aet Folcanstáne resteth, and Earcanbriht Cantwara cyning, and Eormenred Aetheling; and Eormenburh, and St. Eormengith, and St. Aethelred, and St. Aethelbriht—þis wǽron Eormenredes bearn and of Láfe his cwene.

Þónne wǽs Ecgbriht, Cyning, and Hlothhere, Cyning; and St. Eormenhild and St. Ercengota wǽron Earcanbrihtes bearn, and Sexburh, his cwen.

Þónne wǽs St. Eormenburh, othre naman, Domneue. Heó wǽs forgifen Merwale, Pendan suna cynges, and þǽr hí begeaton St. Mildburge, and St. Mildride, and St. Mildgithe, and St. Merfyn. Híg þá for Gode to-dǽldon bé heom libbendum eall þaet hí áhton, and heó þá, Domneue, fór eft tó Cant-lande þaet hire bróthra wér-gilde onfenge innon Taenet-lande aet Ecgbrihte þám cyninge, þe híg ǽr acwellan het.

Þunor hátte his geréfa þe híg acwellan het. And he híg bebirigde under þaes cyninges heáh-setle on Ear-trege innon his healle; and hí þá wurdon þurh Godes naman wundorlice gecydde, swá þaet þurh Godes miht se leóma astód ymbe midde niht up þurh þǽre healle hróf, swilce þǽr sunne scíne. And þaet se cyning him-sylf geseáh, and he wǽs swithe afyrht; and he þá bé þám wiste þaet he haefde þám Hǽlende abolgen.

And he þá het heora swustor Domneue him tó gefeccan, þaet heó heora wér-gilde onfón mihte; and heó swá dyde. Þaet is þónne hund-eahtatig sulunga landes, þaet híg þǽr mynster on-arǽrdon, þám saulum tó gebed-raedene þe hit heora wér-gild wǽs. And se cyning hire þǽr-tó wel fylste, and heó þá St. Mildride hire dóhtor ofer sǽ sende, þǽr heó þone wísdóm þǽr geleornode þe man on þám mynstre healdan sceolde. And heó þá, St. Mildrid, eft tó hire meder hám cóm, and heó hire þá þaet mynster forgeáf þá hit gestathelod wǽs. And heó þá

ṭḥaes hálgan sealm-sanges á singallice with ṭḥám awergedum gástum sceótode and campode. And nú hwaet ys swá swithe tó wundrianne ṭḥá diglan miht úres Drihtnes, and his mildheortnysse dómas! hwá maeg ṭḥá ealle asecgan? Swá se aethela láreow ealra ṭḥeóda, St. Paulus se apostol, ṭḥone úre Drihten, aelmihtig God, fore-stihtode tó gódspellianne his folce; he wǽs ǽr-ṭḥón éhtere his ṭḥǽere hálgan cyrcan, and mid-ṭḥán-ṭḥe he tó Damáscum ferde ṭḥǽere byrig, ṭḥaet he wǽs of ṭḥám ṭḥystrum gedwolum abroden Iudéa ungeleáfulnysse mid ṭḥám swege heofonlicre stefne; swá ṭḥónne ṭḥǽere árwurthan gemynde Guthlac of ṭḥǽere gedrefednysse ṭḥissere worulde wǽs gelaeded tó camp-háde ṭḥaes écan lífes.

X.

HU THA SWALAWAN ON HIM SAETON AND SUNGON.

Ṭḥaet gelamp sume sithe ṭḥaet ṭḥǽer cóm sum árwurthe bróthor tó him, ṭḥaes nama wǽs Wilfrith, se him wǽs geára on gástlicum ṭḥoftscipe geṭḥeoded. Mid-ṭḥán-ṭḥe híg ṭḥá on manigum gespraecum heora gástlice líf smeádon, ṭḥá cómon ṭḥǽer saemninga in twá swalewan fleógan, and hí efne blissiende heora sang up-ahófon, and ṭḥá aefter-ṭḥón hí sǽton unforhtlice on ṭḥá sculdru ṭḥaes hálgan weres Guthlaces, and hí ṭḥǽer heora sang up-ahófon; and hí eft sǽton on his breost, and on his earmas, and on his cneówu. Ṭḥá hí ṭḥá Wilfrith lange, ṭḥá fugelas, wundriende beheold, ṭḥá fraegn hine Wilfrith forhwón ṭḥá wildan fugelas ṭḥaes wídgillan wéstenes swá eádmódlice him on sǽton. He ṭḥá, se hálga wer Guthlac, him andswarode and him tó cwǽth: "Ne leornodest ṭḥú, bróthor Wilfrith, on hálgum gewritum, ṭḥaet se-ṭḥe on Godes willan his líf leofode, ṭḥaet hine wilde deór and wilde fugelas ṭḥe neár wǽron; and se mann ṭḥe hine wolde fram woruld-mannum his líf

libban, ṭhaet hine englas ṭhe neár cómon: forṭhón se-ṭhe woruldlicra manna spraece gelómlice wilnath, ṭhónne ne maeg he ṭhá engellican spraece befeólan."

XIII.

BE AETHELBALDES GEFERAN.

Swilce-eác gelamp on sumne sael ṭhaet ṭhaes foresprecenan wraeccan Aethelbaldes gefera, ṭhaes nama wáes Ecga, ṭhaet he wáes fram ṭhám awyrgedan gáste unstill; and swá swythe he hine drehte ṭhaet he his-sylfes náenige gemynde ne haefde. Hí ṭhá, his mágas, hine tó ṭhám Godes men gelaeddon. Ṭhá sona-ṭhaes-ṭhe he tó him cóm, ṭhá begyrde he hine mid his gyrdele. Náes ṭhá náenig hwíl tó-ṭhán-sona swá he wáes mid ṭhám gyrdele begyrd, eall seó unclánnys fram him gewát, and him syththan naefre seó adl ne églode. Eác se eádiga wer Guthlac witedómlice gáste weox and fremede, and he ṭhá tóweardan mannum cydde swá cuthlice swá ṭhá andweardan.

XVIII.

BE ECGBURGE ABBODISSAN.

Swylce-eác gelamp sume sithe ṭhaet seó árwyrthe faemne Ecgburh, abbodisse, Ealdwulfes dóhtor ṭhaes cyninges, sende ṭhám árwurthan were Guthlace leadene ṭhrúh and ṭháer scýtan tó, and hine halsode ṭhurh ṭhone hálgan naman ṭhaes upplican Cyninges ṭhaet aefter his forthfare man his líc-haman móste in-gesettan. Heó gesende ṭhá grétunge bé sumum árwyrthes lífes bréther, and hine het ṭhaet he him ge-axian sceolde, hwá ṭháere stowe hyrde aefter him beón sceolde. Mid-ṭhán he ṭháere ár-

wyrthan fæmnan grétunge luflice onfeng, ṭḥá be ṭḥám-ṭḥe he ge-axod wǽs, hwá ṭḥǽre stowe hyrde aefter him beón sceolde, ṭḥá andswarode he and cwǽth, ṭḥaet se mann wǽre on hǽthenum folce, and ṭḥá-gyt nǽre gefullod; ac ṭḥeáh-hwaethre, ṭḥaet he ṭḥá sona cóme and ṭḥá gerynu sceolde onfón fulluht-baethes. And hit eác swá gelamp: forṭḥón se ylca Cissa, se-ṭḥe eft ṭḥá stowe heold, he cóm ṭḥaes ymb litel faec on Bretone, and hine man ṭḥǽer gefullode, swá se Godes wer fore-sǽde.

XX.

BE THAES HALGAN WERES LIFES LENGE AND BE HIS FORTHFARE.

Ṭḥá gelamp hit on fyrste aefter ṭḥissum ṭḥaet se leófa Godes ṭḥeow Guthlac, aefter ṭḥam fiftyne geárum ṭḥe he Gode willigende laedde his líf,—ṭḥá wolde God his ṭḥone leófan ṭḥeow of ṭḥám gewinne ṭḥisse worulde yrmtha gelǽdan tó ṭḥǽre écan reste ṭḥaes heofoncundan ríces. Ṭḥá gelamp on sumne sael, mid-ṭḥý he on his cyrcan aet his gebedum wǽs, ṭḥá wǽs he semninga mid adle gestanden. And he sona ongeat ṭḥaet him wǽs Godes hand tó-sended, and he swythe geblíthe hine het gyrwan tó ṭḥám ingange ṭḥaes heofonlican ríces. Wǽs he seofon dagas mid ṭḥǽre adle geswenced, and ṭḥaes eahtothan daeges he wǽs tó ṭḥám ýtemestan gelaeded. Ṭḥá gestód hine seó adl ṭḥón Wódnes-daege nehst Eástran, and ṭḥá eft ṭḥán ylcan daege on ṭḥǽre Eástor-wúcan he ṭḥaet líf of ṭḥám líc-haman sende. Wǽs sum bróthor mid him ṭḥaes nama wǽs Beccel, ṭḥurh ṭḥone ic ṭḥá forthfare ongeat ṭḥaes eádigan weres. Mid-ṭḥý he ṭḥá cóm ṭḥý daege ṭḥe hine seó adl gestód, ṭḥá acsode he hine be gehwilcum ṭḥingum. Ṭḥá andswarode he him lǽtlice, and mid langre sworetunge ṭḥaet orth of ṭḥám breostum teáh. Ṭḥá he ṭḥá geseáh

ṭhone hálgan wer swá unrótes módes, ṭhá cwǽth he tó him: "Hwaet gelamp ṭhé niwes nú ṭhá; ac ṭhé on ṭhisse nihte sum untrumnys gelamp?" Ṭhá andswarode he him and him cwǽth tó: "Adl me gelamp on ṭhisse nihte." Ṭhá fraegn he eft hine: "Wást ṭhú, mín faeder, ṭhone intingan ṭhínre adle, oththe tó hwylcum ende wénest ṭhú ṭhaet seó mettrumnys wylle gelimpan?" Ṭhá andswarode he him eft, se hálga wer, and him cwǽth tó: "Ṭheós ongitenys mínre untrumnysse ys, ṭhaet of ṭhissum líc-haman sceal beón se gást alaeded; forṭhón ṭhán eahtothan daege bíth ende ṭhǽre mínre mettrumnysse; forṭhón ṭhaet gedafenath ṭhaet se gást beó gegeárwod, ṭhaet ic maeg Gode filian." Ṭhá he ṭhá ṭhás word gehýrde, se fore-sprecena bróthor Beccel, he ṭhá swythe weop and geomrian ongan, and mid mycelre unéthnysse his eág-spind mid teárum gelómlice leóhte. Ṭhá fréfrode hine se Godes wer Guthlac, and him cwǽth tó: "Mín bearn, ne beó ṭhú ná ge-unrótsod, forṭhón ne bíth me naénig unéthnys ṭhaet ic tó Drihtne mínum Gode fare." Wǽs swá mycel rúmnys on him ṭhaes hálgan geleáfan, and swá mycele he tó ṭhǽre Godes lufan haefde, ṭhaet se cutha and se uncutha ealle him wǽs gelíce geségen on gódum dǽdum. Ṭhá ṭhaes ymbe feower niht cóm se forma Eáster-daeg, he ṭhá, se eádiga wer Guthlac, on ṭhǽre his mettrumnysse Gode lac onsǽgde, and maessan sang, and syththan he ṭhá deórwyrthan lac offrode Crístes blódes, ṭhá ongan he ṭhám fore-sprecenan bréther gódspellian; and he hine swá swythe deóplice mid his láre in-eóde, ṭhaet he naefre ǽer ne syththan swylc ne gehýrde. Mid-ṭhán-ṭhe se seofotha daeg cóm ṭhǽre his mettrumnysse, ṭhá cóm se fore-sprecena bróthor on ṭhǽre sixtan tíde ṭhaes daeges, ṭhaet he hine geneósian wolde; ṭhá gemette he hine hleónian on ṭhám hále his cyrcan with ṭhám weofode. Ṭhá, hwaethere, he ne mihte with hine sprecan, forṭhón he geseáh ṭhaet his untrumnys hine swythe swencte; ṭhá, ṭheáh-hwaethre, he hine aefter-ṭhón bǽd ṭhaet he his

word tó him forlete áer-ṭhón-ṭhe he swulte. He ṭhá, se eádiga wer Guthlac, hwaet-hwego fram ṭhám wage ṭhá wérigan limu ahóf, cwáeth ṭhá ṭhus tó him: "Mín bearn, nú ys ṭháere tíde swithe neáh, ac behealt ṭhú mín ṭhá ýtemestan bebodu. Aefter-ṭhón-ṭhe mín sawl of ṭhám líc-haman fere, ṭhónne far ṭhú tó mínre swustor, and hire secge ṭhaet ic forṭhón hér on middan-earde hire ansýne fleáh and hí geseón nolde, ṭhaet wyt eft on heofonum beforan Godes ansýne unc eft gesawon; and hí bidde ṭhaet heó mínne líc-haman on ṭhá ṭhrúh gesette, and mid ṭháere scýtan bewinde ṭhe me Ecgburh onsende. Nolde ic ṭhá-hwíle-ṭhe ic leofode mid linenum hráegle gegyred beón, ac nú for lufan ṭháere Crístes faemnan, ṭhá gife ṭhe heó me sende ic wylle tó ṭhón dón ṭhe ic heold—ṭhónne se líc-hama and seó sawul hí to-dáelath, ṭhaet man ṭhone líc-haman mid ṭhám hráegle bewinde, and on ṭhá ṭhrúh gelecge." Ṭhá se fore-sprecena bróthor ṭhás ṭhing gehýrde, he ṭhá wáes ṭhus sprecende: "Ic ṭhé halsige, mín se leófa faeder, nú ic ṭhíne untrumnysse geseó and ongite, and ic gehýre ṭhaet ṭhú ṭhás woruld scealt forláetan, ṭhaet ṭhú me secge be ṭháere wísan ṭhe ic naefre áer náes gedyrstig ṭhé tó axianne. Of ṭháere tíde ṭhe ic áerest mid ṭhé on ṭhissum wéstene eardode, ic ṭhé gehýrde sprecan on aefene and on áernemergen ic nát mid hwaene. Forṭhón ic ṭhé bidde and halsige ṭhaet ṭhú me naefre behydigne and sorhfulne be ṭhisse wísan ne láete aefter ṭhínre forthfare." He ṭhá, se Godes wer, mid langre sworetunge ṭhaet orth of ṭhám breostum teáh, andswarode him ṭhá and cwáeth: "Mín bearn, nelt ṭhú beón gemyndig; ṭhás ṭhing ṭhe ic áer nolde náenigum woruld-men secgan, ṭhá-hwile-ṭhe ic lifigende wáere, ic hit ṭhé wylle nú onwreón and gecythan. Ṭhán aefteran geáre ṭhe ic ṭhis wésten eardode, ṭhaet on aefen and on áerne-mergen God-sylf ṭhone engel mínre frófre tó me sende, se me ṭhá heofonlican geryno openode, ṭhá náenigum men ne alýfath tó secganne, and ṭhá heardnysse

mínes gewinnes mid heofonlican engellicum spraecum ealle gehíhte; þe me aeftweardan gecydde and ge-openode swá þá andweardan. And nú mín bearn, þaet leófe, geheald þú mín word, and þú hí naénigum othrum men ne secge búton Pége mínre swustor, and Ecgberhte þám ancran, gif þaet gelimpe þaet þú with hine gesprece." Þá he þás word spraéc, he þá his heáfod tó þám wage onhylde, and mid langre sworetunge þaet orth of þám breostum teáh. Mid-þý he eft gewyrpte, and þám orthe onfeng, þá cóm seó swétnys of þám muthe swá þaéra wynsumestra blostmena stenc. And þá þaére aefter-fylgendan nihte, mid-þán-þe se fore-sprecena bróthor nihtlicum gebedum befeall, þá geseáh he eall þaet hús útan mycelre beorhtnesse ymbseald; and seó beorhtnys þaér awunode oth daeg. Þá hit on mergen daeg waés, he þá, se Godes wer, eft styrede hwaet-hwego, and þá wérigan limu up-ahóf. Þá cwaéth he tó him þus: "Mín béarn, geárwa þé þaet þú on þone sith fere þe ic þé gehet; forþón nú ys seó tid þaet se gást sceal forlaétan þá wérigan limu and tó þám unge-endodan gefeán wyle geferan, tó heofona ríce." Þá he þá þás þing spraéc, he þá his handa aþenede tó þám weofode, and hine getrymede mid þam heofonlican méte, Crístes líc-haman and his blóde; and þá aefter-þón his eágan tó heofonum ahóf, and his earmas aþenede, and þá þone gást mid gefeán and blisse tó þám écum gefeán sende þaes heofonlican ríces. Betwux þá þing se fore-sprecena bróthor geseáh eall þaet hús mid heofonlicre bryhte geond-goten, and he þaér geseáh fýrenne torr, up of þaére eorthan tó heofones heáhnysse, þaes beorhtnys waés eallum othrum ungelíc, and for his facgernysse, þaet seó sunne-sylf aet middum daege, eall hire scima waés on blaéce gecyrred. And engellice sangas geond þaére lyfte face he gehýrde; and eall þaet ígland mid mycelre swétnysse wunderlices stences ormaédum waés gefylled. He þá, se foresprecena bróthor, sona mid my-

celre fyrhte wǽs geslegen, eóde þá on scip and þá ferde tó þǽre stowe þe se Godes wer ǽr bebeád; and þá cóm tó Pége, and hire þá ealle þá þing sǽde aefter endebyrdnesse swá se bróthor hine het. Þá heó þá gehýrde þone bróthor forth-feredne, heó þá sona on eorthan feoll, and mid mycelre hefignysse gefýlled wearth, þaet heó word gecwethan ne mihte. Mid-þán heó þá eft híg gehyrte, heó þá of þám breostum inneweardum lange sworetunge teáh, and þá þám Wealdende þanc sǽde þaes þe he swá wolde. Hí þá þán aefteran daege, aefter þám bebode þǽs eádigan weres, hí becómon tó þám íglande, and hí ealle þá stowe and þá hús þǽr gemetton mid ambrosíe þǽre wyrte swétnysse gefylde. Heó þá þone hálgan wer, on þreóra daga faece, mid hálgum lóf-sangum Gode bebeád, and on þám þriddan daege swá se Godes wer bebeád híg þone líc-haman on cyrcan mid árwurthnysse bebyrgdon. Awolde seó godcunde árfaestnys mannum openlice aet-ýwan on hú myclum wuldre he wǽs, se eádiga wer, syththan he bebyrged wǽs; forþón-þe he ǽr, beforan manna eágum, swá manigum wundrum sceán and berhte. Mid-þý he þá wǽs twelf-monath bebyrged aefter his forthfare, þá onsende God on þaet mód þǽre Drihtnes þeowan, þaet heó wolde eft þone bróthorlican líc-haman on othre byrgene gesettan. Heó þá þyder tó-gesomnode Godes þeowa, and maessepreosta, and circlicre endebyrdnysse, þaet, þý ylcan daege þaes ymbe twelf-monath þe seó forthfare þaes eádigan weres wǽs, hí þá þá byrgene untýndon; þá gemetton hí þone líc-haman ealne án-súndne swá he ǽr wǽs, and þá-gyt lifigende wǽre, and on litha bignyssum and on eallum þingum þaet he wǽs slǽpendum men gelícra mycle þonne forth-feredum. Swylce-eác þá hrǽgl þǽre ylcan niwnysse þe híg on fruman ymbe þone líc-haman gedón wǽron. Þá hí þás þing gesawon þe þǽr sámod aet wǽron, þá wǽron hí swithe forhte for þíg

ṭhe hí ṭháer gesawon; and hí swá swythe mid ṭháere fyrhte wáeron geslegene ṭhaet hí náht sprecan ne mihton. Ṭhá heó ṭhá, seó Crístes ṭheowe Pége, ṭhaet geseáh, ṭhá wáes heó sona mid gástlicere blisse gefylled; and ṭhá ṭhone hálgan líc-haman, mid ṭháere árwurthnysse Crístes lóf-sangum, on othre scýtan bewand, ṭhá Ecgbriht se ancra áer him lifigende tó ṭháere ylcan ṭhenunge sende. Swylce-eác ṭhá ṭhrúh, ná-laes-ṭhaet hí eft ṭhá on eorthan dydon, ac on gemyndelicre stowe and on árwyrthre hí ṭhá gesetton. Seó stow nú eft fram Athelbalde ṭhám cyninge mid manigfealdum getimbrum ys árwurthlice gewurthod, ṭháer se sigefaesta líc-hama ṭhaes hálgan weres gástlice resteth; and se mann se-ṭhe ṭhá stowe mid ealle his maegne gesécth, ṭhónne ṭhurh ṭhá ṭhingunge ṭhaes hálgan weres he gefremmeth and ṭhurh-týhth ṭhaet he wilnath. Se eádiga wer Guthlac, he wáes gecoren mann on godcundum dáedum, and ealra gesnyttra gold-hord; and he waes gestáethig on his ṭheawum, swylce he wáes on Crístes ṭheowdóme swá geornfullice abysgod, ṭhaet him naefre elles on his muthe náes búton Crístes lóf, ne on his heortan bútan árfaestnys, ne on his móde bútan syb and lufu and mildheortnes; ne hyne nán mann ýrne geseáh, ne ungeornfulne tó Crístes ṭheowdóme, ac á man mihte on his andwlitan lufe and sibbe ongytan, and á wáes swétnys on his móde, and snyttro on his breostum, and swá mycel glaednys on him wáes, ṭhaet he á ṭhám cuthum and ṭhám uncuthum wáes gelíce geségen.

XXII.

BE AETHELBALDES HIWSCIPES-MEN.

Wáes sum híwscipes-man ṭhaes fore-sprecenan wraeccan Athelbaldes on ṭháere máegthe Wissa, ṭhaes eágan wáeron mid fleó and mid dimnesse twelf-month ofergáne. Mid-ṭhý

his læcas hine mid seálfum lange teolodon, and hit him ná-wiht tó hælo ne fremede; þá wæs he innan godcundlice manod þæt gif hine man tó þære stowe gelaedde Guthlaces, þæt he þónne his hælo and gesíhthe onfenge. Næs þá nænig hwíl tó-þón-þæt him hís frýnd on þære stowe bróhton tó Crúwlande, and hí þá gespræcon tó þære Crístes þeowan Pégan; and heó þæs mannes geleáfan trumne and faestne gehýrde. Þá laedde heó hine on þá cyrcan þær se árwyrtha líc-hama inne wæs Guthlaces; genam þá þæs gehálgodan sealtes þe Guthlac ær sylf gehálgode, and waette and drypte in þá eágan; and þá ær heó otherne dropan on þæt other eágan dyde, þá míhte he mid þán othron geseón, and on þám ylcan inne he geárlice oncneów hwaet þær inne wæs, and he hál and gesúnd hám ferde.

Sý úrum Drihtne lóf and wuldor and wurthmynt, and þám eádigan were St. Guthlace, on ealra worulda woruld, aa, búton ende on écnysse. Amen.

IX. INSCRIPTION FROM A LATIN MS. OF THE NEW TESTAMENT.

✠ IN NOMINE DOMINI NOSTRI JESU CHRISTI.

Ic Aelfred Ealdorman, and Werburg mín gefera begeaton þás béc aet hæthenum hérge mid uncre clæne feo, þæt þónne wæs mid clæne golde, and þæt wit dydon for Godes lufan and for uncra saula þearfe, and for-þón-þe wit noldon þæt þás hálgan bec leng in þære hæthenesse wuna-

don; and nú willath heó gesellan intó Crístes-Circan, Gode tó lófe and tó wuldre and tó weorthunga, and his ṭhrowunga tó ṭhancunga and ṭhǽm godcundan geferscipe tó brucanne, ṭhe in Crístes-Cyrcan daeghwaemlice Godes lóf rǽrath, to ṭhǽm gerade, ṭhaet heó man a-rǽde aeghwilce monathe for Aelfrede and for Werburge, and for Alhṭhrythe, heóra saulum tó écum lécedóme, ṭhá-hwíle-ṭhe God gesegen haebbe ṭhaet fulwiht aet ṭhisse stowe beón móte. Swelce-eác ic Aelfred Dux, and Werburg biddath and halsiath on Godes Almihtiges naman and on ealra his Háligra, ṭhaet nǽnig mann sý tó-ṭhón gedyrstig, ṭhaette ṭhás hálgan béc a-selle oththe a-teóthe fram Crístes-Circan, ṭhá-hwile-ṭhe fulwiht standan móte. . . .

Aelfred, Werburg, Alhṭhryth Eering.

X. A DIALOGUE BETWEEN SATURN AND SOLOMON.

Hér cyth hú Saturnus and Saloman fettode ymbe heora wísdóm.

Ṭhá cwǽth Saturnus tó Salomane: Saga me hwǽr God sǽte ṭhá he geworhte heofonas and eorthan?

Ic ṭhé secge, he sǽt ofer . . . .

Saga me hwilc word ǽrust forth-eóde of Godes muthe?

Ic ṭhé secge, *Fiat lux et facta lux.*

Saga me for hwilcum ṭhingum heofon sý geháten Heofon?

Ic ṭhé secge, forṭhón he behelath eall ṭhaet hym be-ufan býth.

Saga me hwaet is God?

Ic ṭḥé secge, ṭḥaet ys God ṭḥe ealle ṭḥing on hys gewealdum hafath.

Saga me on hú fela dagum God geworhte ealle gesceafta?

Ic ṭḥé secge, on VI. dagum God gesceóp ealle gesceafta: on ṭḥám áerostan daege he gesceóp leoht; on ṭḥám aefteran daege he gesceóp ṭḥá gesceápu, ṭḥe ṭḥisne heofon healdath; on ṭḥám ṭḥriddan daege he gesceóp sáe, and eorthan; on ṭḥám feórthan daege he gesceóp heofones tunglu; and on ṭḥám fiftan daege he gesceóp fixas and fugelas; and on ṭḥám syxtan daege he gesceóp deór, and nýtenu, and Adam, ṭḥone áerostan mann.

Saga me hwánon wáes Adames nama gesceapen?

Ic ṭḥé secge, fram IV. steorrum.

Saga me hwaet hátton ṭḥáge?

Ic ṭḥé secge, Arthox, Dux, Arotholem, Minsymbríe.

Saga me ṭḥaet andworc ṭḥe Adam wáes of-geworht, se áerusta mann?

Ic ṭḥé secge, of VIII. púnda gewíhte.

Saga me hwaet hátton ṭḥáge?

Ic ṭḥé secge, ṭḥaet áeroste wáes foldan púnd, of ṭḥám him wáes flesc geworht; other wáes fýres púnd, ṭḥánon him wáes ṭḥaet blód reád and hat; ṭḥridde wáes windes púnd, ṭḥánon him wáes seó aethung geseald; feórthe wáes wolcnes púnd, ṭḥánon him wáes his módes unstathelfaestnes geseald; fifte wáes gyfe púnd, ṭḥánon him wáes geseald se fat and geṭḥanc; syxte wáes blostnena púnd, ṭḥánon him wáes eágena missenlícnys geseald; seofothe wáes deáwes púnd, ṭḥánon him becóm swát; eahtothe wáes sealtes púnd, ṭḥánon him wáeron ṭḥá teáras sealte.

Saga me on hwilcere ylde wáes Adam, ṭḥá he gesceapen wáes?

Ic ṭḥé secge, he wáes on XXX. wintra ylde.

Saga me hú lang wáes Adam on lenge gesceapen?

Ic ṭḥé secge, he wáes VI. and CX. ynca lang.

Saga me hú fela wintra leofode Adam on ṭḥissere worulde?

Ic ṭḥé secge, he leofode IX. hund wintra, and XXX. wintra, on geswince and on yrmthe; and syththan tó helle ferde, and ṭḥaér grimme wítu ṭḥólode V. ṭḥúsend wintra, and twá hund wintra, and VIII. and XX. wintra.

Saga me hú fela wintra haefede Adam aér he bearn strýnde?

Ic ṭḥé secge, án hund wintra, and XXX. wintra aér he bearn strýnde; and ṭḥá gestrýnde he bearn on his cnihtháde, se hátte Seth; and he ṭḥá leofode ealles nygon hundred wintra, and XXX. on ṭḥissere worulde. Ṭḥá lyfde Seth, his sunu, án hund wintra, and V. wintra aér he bearn gestrýnde, and ṭḥá gestrýnde he bearn on hys cnihtháde, se hátte Enos; and ṭḥá lyfde he him-sylf ealles nygon hund wintra, and XII. wintra. Ṭḥá haefede Enos án hund wintra ṭḥá gestrýnde he Chánan; and ṭḥá lyfde he Enos ealles nygon hund wintra, and V. wintra. And ṭḥá haefede Chánan LXX. wintra ṭḥá gestrýnde he Maláleh; and Chánan lyfde ṭḥá ealles nygon hund wintra, and X. wintra. Ṭḥá haefede Maláleh V. and LX. wintra ṭḥá gestrýnde he Járed; and Maláleh, he lyfde ealles nygon hund wintra, and V. wintra. Ṭḥá haefede Járed II. and LX. wintra, and án hund wintra ṭḥá gestrýnde he Enoh; and Járed, his faeder, lyfde ealles eahta hund wintra, and II. and LX. wintra. Ṭḥá haefede Enoh V. and LX. wintra ṭḥá gestrýnde he Matúsalem; and Enoh lyfde ealles CCC. wintra, and V. and LX. wintra; ṭḥá genam hine God mid sawle, and mid líc-haman, up in ṭḥone heofon. Ṭḥá haefede Matúsalem VII. and LXXX. wintra, and án hund wintra ṭḥá gestrýnde he Lámec; and Matúsalem, his faeder, lyfde ealles nygon hund wintra, and IX. and LX. wintra. Ṭḥá haefede Lámec án hund wintra, and LXXXII. wintra ṭḥá gestrýnde he Nóe; and Lámec lyfde ealles VII. hund wintra and LXXVII. wintra. Ṭḥá haefede Nóe D. wintra ṭḥá gestrýnde he bearn, Sém, Cham,

Jáfet; and Nóe lyfde ealles in ṭhissere worulde DCCCC. wintra, and L. wintra.

Saga me hú fela ṭheóda awócon of his III. bearnum?

Ic ṭhé secge, LXXII. ṭheóda sindon; and of Séme his yldestan suna awócon XXX., and of Chame XXX., and of Jáfethe XII.

Saga me hwaet wǽs se-ṭhe acenned nǽs, and aeft bebyrged wǽs on his moder innothe, and aefter ṭhám deathe gefullod wǽs?

Ic ṭhé secge, ṭhaet wǽs Adam.

Saga me hú lange lyfde Adam on neorxena-wange?

Ic ṭhé secge, ... and on ṭhám . . . . he abyrgde ṭhá forbodenan fic-trewes blǽda, and ṭhaet on Fríg-daeg, and ṭhurh ṭhaet he wǽs on helle V. ṭhúsend wintra, and CC. wintra, and VIII. and XX. wintra.

Saga me of St. Marían ylde.

Ic ṭhé secge, heó wǽs III. and syxtig geára eald ṭhá heó bé lýfon wǽs, and heó wǽs XIV. wintra ṭhá heó Críst cende, and heó wǽs mid him XXXIII. geára on middan-earde, and heó wǽs XVI. geára aefter him on worulde. And fram Adame, and of frimthe middan-eardes oth ṭhone micelan Nóes flód wǽs on getál gerímes II. ṭhúsend wintra, and CC. wintra, and II. and LX. wintra; and fram ṭhám flóde wǽs tó Abráhames gebyrd-tíde DCCCC. wintra, and II. and LX. wintra; and fram Abráhame wǽs ṭháforth oth Moises tíde, and Isráela ofer-far út of Egyptam D. wintra, and VIII. wintra; and fram frimthe middan-eardes oth Crístes ṭhrowunge wǽron VI. ṭhúsend wintra, and hund wintra, and VIII. and L. wintra.

Saga me hú lange worhte man Nóes earce?

Ic ṭhé secge, LXXX. wintra, of ṭhám treow-cinne ṭhe is genemned Sem.

Saga me hwaet hátte Nóes wýf?

Ic ṭhé secge, heó hátte Dalíla.

And hwaet hátte Chames wýf?

Jaitarecta heó hátte.

And hwaet hátte Jáfethes wýf?

Ic ṭḥé secge, Catafluuia heó hátte, and othrum naman hýg sindon genemnede, Olla, and Ollína, and Ollíbana; swá hýg ṭḥreó hátton.

Saga me hú lange wǽs Nóes flód ofer eorthan?

Ic ṭḥé secge, XL. daga and nihta.

Saga me hú lange wǽs Nóes earc on lenge?

Ic ṭḥé secge, heó wǽs CCC. faethema lang, and L. faethema wid, and XXX. faethema heáh.

Saga me hwaet sunena haefede Adam?

Ic ṭḥé secge, XXX. sunena, and XXX. dóhtra.

Saga me hwilc mann atimbrode ǽrust ceastre?

Ic ṭḥé secge, Knos hátte, and wǽs Níniuem seó burh, and wǽron ṭḥǽrin gemanna hund-twelftig ṭḥúsenda, and XX. ṭḥúsenda; and Hierúsalem seó burh, heó wǽs ǽrust aefter ṭḥám Nóes flóde getimbrod.

And hwaet hátte seó burh ṭḥǽr sunne up on morgen gǽth?

Ic ṭḥé secge, Jaiaca hátte seó burh.

Saga me hwǽr gǽth seó sunne on aefen tó saetle?

Ic ṭḥé secge, Garíta hátte seó burh.

Saga me hwilc wyrt ys betst and selust?

Ic ṭḥé secge, lilige hátte seó wyrt, forṭḥón-ṭḥe heó getácnath Críst.

Saga me hwilc fugel ys selust?

Ic ṭḥé secge, culfre ys selust; heó getácnath ṭḥone Háligan Gást.

Saga me hwánon cymth ligetu?

Ic ṭḥé secge, heó cymth fram winde and fram waetere.

Saga me hwilc waeter ys selust?

Ic ṭḥé secge, Jórdan seó eá ys selust, forṭḥón-ṭḥe Críst wǽs on hyre gefullod.

Saga me hwider gewiton ṭḥá englas ṭḥe Gode withsócon on heofona-rice?

Ic þé secge. hyg to-dæleldon on þri dælas; ánne dæl he asette on þaes lyftes gedrif, otherne dæl on þaes wateres gedrif. þriddan dæl on helle neowelnysse.

Saga me hú fela is woruld-waetra?

Ic þé secge, twá syndon sealte sáe, and twá fersce.

Saga me hwilc mann ærest wære with húnd sprecende?

Ic þé secge. St. Pétrus.

Saga me hwilc mann aþóhte ærest mid sylh tó æriende?

Ic þé secge, þaet wæs Cham. Nóes sunu.

Saga me forhwán stánas ne synd berende?

Ic þé secge, forþón-þe Abeles blód gefeoll ofer stán, þá hyne Chain hys bróthor of-slóh mid ánes esoles cynbáne.

Saga me hwaet ys betst and wyrst betwinan mannon?

Ic þé secge, word ys betst and wyrst betwix mannon.

Saga me hwaet ys cuthost mannon on eorthan tó witanne?

Ic þé secge, þaet nys náenigum men nán-wiht swá cuth swá he sceal death þrowian.

Saga me hwaet syndon þá III. þing þe nán mann búton lufian ne maeg?

Ic þé secge, án ys fýr, other ys waeter, þridde ys ýsen.

Saga me hwilc treow ys ealra treowa betst?

Ic þé secge, þaet ys wín-treow.

Saga me hwáer resteth þaes mannes sawul þónne se líc-hama slépth?

Ic þé secge, on þrim stowum heó býth: on þám braegene, oththe on þáere heortan, oththe on þám blóde.

Saga me forhwán wáes seó sáe sealt geworden?

Ic þé secge, of þám X. wordum þe Moises gesomnode in þáere ealdan áe Godes bebeode, and he awearp þá X. word in þá sáe; and his teáras ageát in þá sáe; forþón wearth heó sealt.

Saga me hwaet wáeron þá word?

Ic þé secge, þaet forme word wáes: *Non habeas Deos*

alienos; ṭhaet is, "Ne lufa ṭhú otherne God ofer me." Ṭhaet other word wǽs: *Non adsumes nomen Domini in vanum.* "Ne cig ṭhú Godes naman on ýdel." Ṭhaet ṭhridde . . . . "Heald ṭhone háligan reste-daeg." Ṭhaet . . . . wǽs; "Ara ṭhínon faeder, and ṭhínre meder," . . . . word wǽs: *Non occides;* "Ne sleá ṭhú mann." Ṭhaet VI. word wǽs: *Non mechaberis;* "On unriht ne hǽm ṭhú." Ṭhaet VII. word wǽs: "Ne stel ṭhú." Ṭhaet VIII. word wǽs: "Ne saeg leáse gewitnesse." Ṭhaet IX. word wǽs: *Ne concupiscas uxorem proximi tui;* "Ne gewilna ṭhú othres mannes wýfes on unriht."

Saga me hwǽr ys Moyses byrgen ṭhaes cyninges?

Ic ṭhé secge, heó ys bé ṭhám húse ṭhe Fégor hátte, and nán mann nys ṭhe hýg wite ǽr ṭhám miclan dóme.

Saga me for hwilcum ṭhingum ṭheós eorthe awyrged wǽre, and aeft gebletsod?

Ic ṭhé secge, ṭhurh Adam heó wǽs awyrged, and ṭhurh Abeles blód, and aeft heó wǽs gebletsod ṭhurh Nóe, and . . . . and ṭhurh fulluhte.

Saga me hwá wín-geard ǽrost plantode?

Ic ṭhé secge, ṭhaet wǽs Nóe, se heáh-faeder.

Saga me hwá nemde ǽrost Godes naman?

Ic ṭhé secge, se Deoful nemde ǽrost Godes naman.

Saga me hwaet ys hefigost tó beranne on eorthan?

Ic ṭhé secge, mannes synna, and his Hláfordes ýrre.

Saga me hwaet ys ṭhaet othrum lícige, and othrum mislícige?

Ic ṭhé secge, ṭhaet ys dóm.

Saga me hwaet syndon ṭhá IV. ṭhing ṭhe naefre fulle náeron, ne naefre ne beóth?

Ic ṭhé secge, án ys eorthe, other ys fýr, ṭhridde ys helle, feórthe ys se gytsigenda mann worulde wélena.

Saga me hú fela ys fleógendra fugel-cynna?

Ic ṭhé secge, IV. and L.

Saga me hú fela ys fisc-cynna on waetere?

Ic ṭḥé secge, VI. and XX.

Saga me hwilc mann áerost mynster getimbrode?

Ic ṭḥé secge, Elías and Eliséus ṭḥá witegan, and, aefte Fulluhte, Paulus and Antonius, ṭḥá áerostan ancran.

Saga me hwaet syndon ṭḥá streámas, and ṭḥá eán ṭḥ on neorxena-wange flówath?

Ic ṭḥé secge, hiora syndon IV.; seó áeroste hátte Físon, seó other hátte Géon, seó ṭḥridde hátte Týgris, and seó feórthe, Eufráten; ṭḥaet is, meolc, and hunig, and eálu, and wín.

Saga me forhwán býth seó sunne reád on aefen?

Ic ṭḥé secge, forṭḥón heó lócath on helle.

Saga me hwí scýneth heó swá reáde on morgen?

Ic ṭḥé secge, forṭḥón hire twýnath hwaether heó maeg, ṭḥe ne maeg, ṭḥisne middan-eard geond-scýnan, swá hyre beboden ys.

Saga me ṭḥás IV. waetera ṭḥe ṭḥás eorthan fédath?

Ic ṭḥé secge, ṭḥaet ys snáw, and waeter, and hagol, and deáw.

Saga me hwá áerost bóc-stafas sette?

Ic ṭḥé secge, Mercurius se gygant.

Saga me hwaet bóc-cynna, and hú fela syndon?

Ic ṭḥé secge, Canones béc syndon ealra twá and hund-seofontig; eall-swá fela . . . . syndon on geríme; and eall-swá fela leorning-cnihta, bútan ṭḥám XII. apostolum.—Mannes bána syndon on geríme ealra CC. and XVIII.; mannes áeddran . . . . ealra CCC. and V. and LX.; mannes tótha beóth on eallum his lýfe II. and XXX.—On XII. monthum beóth II. and L. wúcena, and CCC. dagena and V. and LX. daga; on XII. monthum beóth eahta ṭḥúsend týda and VII. hund týda, and syxtig tída.—On XII. monthum ṭḥú scealt syllan ṭḥínon ṭḥeowan-men VII. hund hláfa, add XX. hláfa, búton morgen-métum and nón-métum.

IX. COLLOQUIUM

AD PUEROS LINGUAE LATINAE LOCUTIONE EXERCENDOS, AB AELFRICO PRIMUM COMPILATUM, ET DEINDE, AB AELFRICO BATA, EJUS DISCIPULO, AUCTUM.

Anglo-Saxon and Latin.

We cildru biddath þé, eálá Láreow, þaet þú taece
D. Nos pueri rogamus te, Magister, ut doceas
us sprecan on Ledene rihte, forþhám ungelaérede we
nos loqui Latialiter recte, quia idiotae
syndon, and gewaemmodlice we sprecath.
sumus, et corrupte loquimur.

Hwaet wille ge sprecan?
M. Quid vultis loqui?

Hwaet rece we hwaet we sprecon, búton hit riht
D. Quid curamus quid loquamur, nisi * recta
spraec sý, and behéfe, naes ídel, oththe fracod?
locutio sit, et utilis, non anilis, aut turpis?

Wille ge beón beswungen on leornunge?
M. Vultis flagellari in discendo?

Leófre ys us beón beswungen for láre, þonne hit
D. Carius est nobis flagellari pro doctrina, quam *
ne cunnan; ac we witon þé bile-witne wesan, and nellan
nescire; sed scimus te mansuetum esse, et nolle
on-belaédan swingla us, búton þú beó tó-genydd fram
inferre plagas nobis, nisi cogaris a
us.
nobis.

Ic axie þé hwaet * sprycst þú? Hwaet haefst þú
M. Interrogo te quid mihi loqueris? Quid habes
weorces?
operis?

Ic eom ge-anwyrded monuc, and ic singe aelce daege
D. Professus sum monachum, et psallo omni die
seofon tída mid gebróthrum, and ic eom bysgod on
septem syntaxes cum fratribus, et occupatus sum lec-
ráedinge and on sange; ac, ṭheáh-hwaethre, ic wolde
tionibus et cantu; sed tamen vellem
betwénan leornian sprecan on Leden-gereorde.
interim discere sermocinari Latina lingua.

Hwaet cunnon ṭhás ṭhíne geferan?
M. Quid sciunt isti tui socii?

Sume synt yrthlingas, sume sceáp-hyrdas, sume
D. Alii sunt aratores, alii opiliones, quidam
oxan-hyrdas, sume eác-swylce huntan, sume fisceras,
bubulci, quidam etiam venatores, alii piscatores,
sume fugeleras, sume ceáp-menn, sume sceó-wyrhtan,
alii aucepes, quidam mercatores, quidam sutores,
sume sealteras, sume baéceras.
quidam salinatores, quidam pistores.

Hwaet saegest ṭhú, Yrthling, hú begaest ṭhú
M. Quid dicis tu, Arator, quomodo exerces
weorc ṭhín?
opus tuum?

Eálá, leóf hláford, ṭhearle ic deorfe; ic gá út on
A. O, mi domine, nimium laboro; exeo di-
daeg-raed, ṭhywende oxan tó felda, and iúgie hí tó
luculo, minando boves ad campum, et jungo eos ad
sylh: nys hyt swá stearc winter ṭhaet ic durre lútian
aratrum: non est tam aspera hiems ut audeam latere
aet hám, for ege hláfordes mínes; ac ge-iúcodon oxan,
domi, prae timore domini mei; sed junctis bobus,
and gefaestnodon sceáre and cultre mid ṭhaére sylh, aelce
et confirmato vomere et cultro aratro, omni
daege ic sceal érian fulne aecer, oththe máre.
die debeo arare integrum arum, aut plus.

Haefst ṭhú aénigne geferan?
M. Habes aliquem socium?

Ic haebbe sumne cnapan ṭhywendne oxan mid gád-
A. Habeo quendam puerum minantem boves cum sti-

ísene, ṭhe eác-swylce nú hás ys, for cylde and
mulo, qui etiam modo raucus est, prae frigore et

hreáme.
clamatione.

Hwaet máre dést ṭhú on-daeg?
M. Quid amplius facis in die?

Gewíslice ṭhónne máre ic dó. Ic sceal fyllan bin-
A. Certe adhuc plus facio. Debeo implere prae-

nan oxan mid híge, and waeterian híg, and scearn heora
sepia boum foeno, et adaquare eos, et fimum eorum

beran út.
portare foras.

Híg, híg, micel gedeorf ys hit!
M. O, O, magnus labor est!

Geá, leóf, micel gedeorf hit ys, forṭhám ic neom
A. Etiam, * magnus labor est, quia non sum

freóh.
liber.

Hwaet saegst ṭhú, Sceáp-hyrde? Haefst ṭhú aénig
M. Quid dices tu, Opilio? Habes tu aliquem

gedeorf?
laborem?

Geá, leóf, ic haebbe; on fore-weardne morgen ic drífe
A. Etiam, * habeo; in primo mane mino

sceáp míne tó heora laése, and stande ofer híg, on haéte
oves meas ad * pascua, et sto super eas, in aestu

and on cýle, mid húndum, ṭhe-laes wulfas forswelgon híg,
et frigore, cum canibus, ne lupi devorent eas,

and ic agen laéde híg tó heora locum, and melce híg
et reduco eas ad * caulas, et mulgeo eas

tweówa on-daeg, and loca heora ic hebbe ṭhaér-tó, and
bis in die, et caulas earum moveo insuper, et

cýse and buteran ic dó, and ic eom getrýwe hláforde
caseum et butyrum facia, et sum fidelis domino
mínon.
meo.

Eálá, Oxan-hyrde, hwaet wyrcst ṭhú?
M. O, Bubulce, quid operaris tu?

Eálá, hláford mín, micel ic gedeorfe: ṭhónne se
B. O, domine mi, multum laboro: quando
yrthling unscaénth ṭhá oxán, ic láede híg tó láese, and
arator disjungit boves, ego duco eos ad pascua, et
ealle niht ic stande ofer híg waciende for ṭheófan, and
tota nocte sto super eos vigilando proptor fures, et
eft, on aérne-mergen, ic betaece híg ṭhám yrthlinge,
iterum, primo mane, adsigno eos aratori,
wel gefylde and gewaeterode.
bene pastos et adaquatos.

Ys ṭhes of ṭhínum geferum?
M. Est iste ex tuis sociis?

Geá, he ys.
D. Etiam est.

Canst ṭhú aénig ṭhing?
M. Scis tu aliquid?

Aenne craeft ic can.
V. Unam artem scio.

Hwylcne?
M. Qualis est?

Hunta ic eom.
V. Venator sum.

Hwaes?
M. Cujus?

Cínges.
V. Regis.

Hú begaest ṭhú craeft ṭhínne?
M. Quomodo exerces artem tuam?

Ic bregde me max, and sette híg on stowe gehaepre,
V. Plecto mihi retia, et pono ea in loco apto,
and getihte húndas míne, þhaet wild-deór híg éhton, oth-
et instigo canes meos, ut feras persequantur, us-
þhaet-þe híg cumon tó þhám netton unfore-sceawodlice,
quoque perveniant ad ratia improvise,
þhaet híg swá beón begrynode, and ic ofsleáh híg on
et sic inretientur, et ego jugulo eos in
þhám maxum.
retibus.

M. Ne canst þhú huntian búton mid nettum?
Nescis venari nisi cum retibus?

V. Geá, bútan nettum huntian ic maeg.
Etiam, sine retibus venari possum.

M. Hú?
Quomodo?

V. Mid swiftum húndum ic betaece wild-deór.
Cum velocibus canibus insequor feras.

M. Hwylce wild-deór swythost geféhst þhú?
Quales feras maxime capis?

V. Ic gefó heortas, and báras, and rann, and raégan,
Capio cervos, et apros, et damas, et capreas,
and hwílon háran.
et aliquando lepores.

M. Waére þhú tó-daeg on huntnothe?
Fuisti hodie in venatione?

V. Ic naés, forþhám Sunnan-daeg ys, ac gyrstan-daeg
Non fui, quia dominicus dies est, sed heri
ic waés on huntunge.
fui in venatione.

M. Hwaet gelaéhtest þhú?
Quid cepisti?

V. Twégen heortas and aénne bár.
Duos cervos et unum aprum.

M. Hú gefenge þhú híg?
Quomodo cepisti eos?

V. Heortas ic gefeng on nettum, and bár ic ofslóh.
Cervos cepi in retibus, et aprum jugulavi.

Hú waére ṭhú dyrstig ofstician bár?
M. Quomodo fuisti ausus jugulare aprum?

Húndas bedrifon hyne tó me, and ic ṭhaér, tógeanes
V. Canes perduxerunt eum ad me, et ego * e contra
standende, faerlice ofsticode hyne.
stans, subito jugulavi eum.

Swithe ṭhryste ṭhú waére ṭhá.
M. Valde audax fuisti tunc.

Ne sceal hunta forhtfull wesan, forṭhám mislíce
V. Non debet venator formidolosus esse, quia variae
wild-deór wuniath on wudum.
bestiae morantur in sylvis.

Hwaet dést ṭhú be ṭhínre huntunge?
M. Quid facis de tua venatione?

Ic sylle cynge swá-hwaet-swá ic gefó, forṭhám ic eom
V. Ego do regi quidquid capio, quia sum
hunta hys.
venator ejus.

Hwaet sylth he ṭhé?
M. Quid dat ipsi tibi?

He scrýt me wel and fét, and hwílon he sylth me
V. Vestit me bene et pascit, et aliquando dat mihi
hors, oththe beáh, ṭhaet-ṭhe lustlicor craeft mínne ic
equum, aut armillam, ut libentius artem meam
begange.
exerceam.

Hwylcne craeft canst ṭhú?
M. Qualem artem scis tu?

Ic eom Fiscere.
P. Ego sum Piscator.

Hwaet begytst ṭhú of ṭhínum craefte?
M. Quid adquiris de tua arte?

Bígleófan, and scrúd, and feóh.
P. Victum, et vestitum, et pecuniam.

Hú geféhst ṭhú fixas?
M. Quomodo capis pisces?

Ic astígie mín scyp, and wyrpe max míne on eá,
P. Conscendo navem, et pono retia mea in amne,
and angel ic wyrpe and spyrtan, and swá-hwaet-swá
et hamum projicio et sportas, et quicquid
híg gehaeftath ic genime.
ceperint sumo.

Hwaet gif hit unclǽne beóth fixas?
M. Quid si * immundi fuerint pisces?

Ic wyrpe ṭhá unclǽnan út, and genime me clǽne
P. Ego projiciam immundos foras, et sumo mihi mundos
tó méte.
in escam.

Hwǽr cýpst ṭhú fixas ṭhíne?
M. Ubi vendis pisces tuos?

On ceastre.
P. In civitate.

Hwá bigth hí?
M. Quis emit illos?

Ceaster-wara. Ic ne maeg swá fela gefón swá fela
P. Cives. Non possum tot capere quot
swá ic maeg gesyllan.
possum vendere.

Hwilce fixas geféhst ṭhú?
M. Quales pisces capis?

Aelas, and hacodas, mynas, and ǽl-pútan, scótan,
P. Anguillas, et lucios, menas, et capitones, tructos,
and lampredan, and swá-hwylce-swá on waetere swym-
et muraenas, et qualescunque in amne na-
math.
tant.

For-hwí ne fixast ṭhú on sǽ?
M. Cur non piscaris in mari?

Hwílon ic dó, ac seldon, forṭhám micel réwyt
P. Aliquando facio, sed raro, quia magnum navigium
me ys tó sǽ.
mihi est ad mare.

Hwaet féhst ṭhú on sǽ?
M. Quid capis in mari?

Haeringas, and leaxas, mére-swýn, and stirian, os-
P. Aleces et isicios, delphinos, et sturias, os-
tran, and crabban, muslan, pine-winclan, sáe-coccas, facg,
treas, et cancros, musculos, torniculos, neptigallos, platessas,
and floc, and lopystran, and fela swylces.
et platissas, et polypodes, et multa similia.

Wilt ṭḥú fón sumne hwáel?
M. Vis capere aliquem cetum?

Nic.
P. Nolo.

For-hwí?
M. Quare?

Forṭḥám plýhtlic ṭḥing hit ys gefón hwáel. Ge-
P. Quia periculosa res est capere cetum. Tu-
beorhlicre ys me faran tó eá mid scype mínon, ṭḥonne
tius est mihi ire ad amnem cum nave mea, quam
faran mid manigum scypum, on huntunge hranes.
ire cum multis navibus, in venationem balenae.

For-hwí swá?
M. Cur sic?

Forṭḥám leófre ys me gefón fisc ṭḥone ic maeg
P. Quia carius est mihi capere piscem quem possim
ofsleán, ṭḥonne ṭḥe ná ṭḥaet án me, ac eác-swylce míne
occidere, quam qui non solum me, sed etiam meos
geferan, mid ánum slege he maeg besencan oththe
socios, uno ictu, potest mergere aut
ge-cwylman.
mortificare.

And ṭḥeáh, manige gefóth hwáelas, and aetberstath
M. Et tamen, multi capiunt cetos, et evadunt
frecnyssa, and micelne sceat ṭḥánon begytath.
pericula, et magnum pretium inde acquirunt.

Sóth ṭḥú segst, ac ic ne geṭḥristige, for módes
P. Verum dicis, sed ego non audeo, propter mentis
mínes nitenysse.
meae ignaviam.

Hwaet saegst ṭḥú, Fugelere? Hú beswicst ṭḥú
M. Quid dicis tu, Auceps? Quomodo decipis
fugelas?
aves?

On feala wísan ic beswice fugelas; hwílon mid netton,
A. Multis modis decipio aves; aliquando retibus,
hwílon mid grinum, hwílon mid líme, hwílon mid hwist-
aliquando laqueis, aliquando glutino, aliquando si-
lunge, hwílon mid hafoce, hwílon mid treppan.
bilo, aliquando accipitre, aliquando decipula.

Haefst ṭḥú hafoc?
M. Habes accipitrem?

Ic haebbe.
A. Habeo.

Canst ṭḥú témian híg?
M. Scis tu domitare eos?

Geá, ic can. Hwaet sceoldon híg me, búton ic cuthe
A. Etiam, scio. Quid deberent mihi, nisi scirem
témian híg?
domitare eos?

Syle me a'enne hafoc.
V. Da mihi accipitrem.

Ic sylle lustlice, gif ṭḥú sylst me a'enne swyftne
A. Dabo libenter, si tu dederis mihi unum velocem
húnd. Hwilcne hafoc wilt ṭḥú habban; ṭḥone máran,
canem. Qualem accipitrem vis habere; majorem,
hwaether-ṭḥe ṭḥone laessan?
aut minorem?

Syle me ṭḥone máran.
V. Da mihi majorem.

Hú afétst ṭḥú hafocas ṭḥíne?
M. Quomodo pascis accipitres tuos?

Hí fédath híg-sylfe and me on wintra, and on
A. Ipsi pascunt se ipsos et me in hieme, et in
lengten ic la'ete híg aetwendan tó wuda, and genyme me
vere dimitto eos avolare ad sylvam, et capio mihi
briddas on haerfaeste, and témige híg.
pullos in autumno, et domito eos.

And for-hwí forlaétst ṭhú ṭhá getémedan aetwendan
M. Et cur permittis tu domitos avolare
fram ṭhé?
a te?

Forṭhám ic nelle fédan híg on sumera, forṭhám-ṭhe
A. Quia nolo pascere eos in aestate, eo quod
híg ṭhearle etath.
nimium comedunt.

And manige fédath ṭhá getémedan ofer sumor, ṭhaet
M. Et multi pascunt domitos super aestatem, ut
eft hig habbon geáruwe.
iterum habeant paratos.

Geá, swá híg dóth, ac ic nelle oth-ṭhaet-án deorfan
A. Etiam, sic faciunt, sed ego nolo in tantum laborare
ofer híg, forṭhám ic can othre, ná ṭhaet ánne, ac
super eos, quia scio alios, non solum unum, sed
eác-swilce manige, gefón.
etiam plures, capere.

Hwaet saegst ṭhú, Mangere?
M. Quid dicis tu, Mercator?

Ic secge ṭhaet behéfe ic eom ge cynge, and ealdor-
Mer. Ego dico quod utilis sum et regi, et duci-
mannum, and wéligum, and eallum folce.
bus, et divitibus, et omni populo.

And hú?
M. Et quomodo?

Ic astíge mín scyp, mid hlaestum mínum, and
Mer. Ego ascendo navem, cum mercibus meis, et
rówe ofer sáelice dáelas, and cýpe míne ṭhing, and
navigo ultra marinas partes, et vendo meas res, et
bicge ṭhing dýr-wyrthe, ṭhá on ṭhisum lande ne beóth
emo res pretiosas, quae in hac terra non nas-
acennede, and ic hit tó-geláede eow hider, mid miclon
cuntur, et * adduco vobis huc, cum magno
plíhte, ofer sáe, and hwílon forlidenesse ic ṭhólie, mid
periculo, super mare, et aliquando naufragium patior, cum

lyre ealra þinga minra, uneáthe cwic aetberstende.
jactura omnium rerum mearum, vix vivus evadens

Hwilce þing gelaédst þú us?
M. Quales res adducis nobis?

Paellas, and sidan, deór-wyrthe gymmas, and gold,
Mer. Purpuram, et sericum, pretiosas gemmas, et aurum,

sel-cuthe reáf, and wyrt-gemang, win and éle, ylpes-bán,
varias vestes, et pigmenta, vinum et oleum, ebur,

and maestling, aer, and tin, swefel, and glaes, and
et aurichalcum, aes, et stannum, sulphur, et vitrum, et

þylces fela.
his similia.

Wilt þú syllan þing þíne hér, eall-swá þú hí
M. Vis vendere res tuas hic, sicut e-

gebóhtest þaér?
misti illic?

Ic nelle. Hwaet þónne me fremode gedeorf mín?
Mer. Nolo. Quid tunc mihi proficit labor meus?

Ac ic wylle heora cýpan hér luflicor þonne ic gebicge
Sed volo * vendere hic carius quam emi

þaér, þaet sum gestreón me ic begyte, þánon ic
illic, ut aliquod lucrum mihi adquiram, unde

me aféde, and mín wíf, and mínne sunu.
me pascam, et uxorem, et filium.

Þú, Sceó-wyrhta, hwaet wyrcst þú us nýd-wyrth-
M. Tu, Sutor, quid operaris tu nobis utili-

nesse?
tatis?

Ys witodlice craeft mín behéfe þearle gow, and
S. Est quidem ars mea utilis valde vobis, et

neód-þearf.
necessaria.

Hú?
M. Quomodo?

Ic bicge hýda, and fell, and gearcie híg mid craefte
S. Ego emo cutes, et pelles, et praeparo eos arte

mínon, and wyrce of him gescý mislíces cynnes;
mea, et facio ex iis calceamenta diversi generis;
swyftleras, and sceós, lether-hósa, and butericas, brídel-
subtalares, et ficones, caligas, et utres, fre-
ṭhwangas and geraeda, and flaxan, and higdi-fatu, spur-
nos et phaleras, et flasconos, et calidilia, cal-
lethra, and haelftra, pusan, and faetelsas, and nán eower
caria, et chamos, peras, et marsupia, et nemo vestrum
nele oferwintran bútan mínon craefte.
vult hiemare sine mea arte

Eálá, Sealtere, hwaet us fremath craeft ṭhín?
M. O, Salinator, quid nobis proficit ars tua?
Ṭhearle fremath craeft mín eow eallum: nán
S. Multum prodest ars mea vobis omnibus: nemo
eower blisse brycth on gereordunge, oththe méte, búton
vestrum gaudio fruitur in prandio, aut coena, nisi
craeft mín gest-líthe him beó.
ars mea hospita ei fuerit.
Hú?
M. Quomodo?
Hwylc manna werodum ṭhurhbrycth métum, búton
S. Quis hominum dulcibus perfruitur cibis, sine
swaecce sealtes? Hwá gefylth cleáfan his, oththe hed-
sapore salis? Quis replet cellaria sua, sive prom-
derna, búton craefte mínon? Efne, buter-geṭhweór aelc
tuaria, sine arte mea? Ecce, butyrum omne
and cýs-gerun lósath eow, búton ic hyrde aetwese eow,
et caseus pereunt vobis, nisi ego custos adsim vobis,
ṭhe ne furthon wyrtum eowrum, bútan me, brucath.
qui nec saltem oleribus vestris, sine me, utimini.

Hwaet saegst ṭhú, Báecere? Hwám fremath craeft
M. Quid dicis tu, Pistor? Cui prodest ars
ṭhín, oththe hwaether, bútan ṭhé, we magon líf adreo-
tua, aut si, sine te, possimus vitam du-
gan?
cere?

Ge magon witodlice, ṭhurh sum faec, bútan mínon
P. Potestis quidem, per aliquod spatium, sine mea
craefte, líf adreogan, ac ná lange, ne tó wel; sóthlice,
arte, vitam ducere, sed non diu, nec adeo bene; nam,
bútan craefte mínon, aelc beod aemtig býth gesawen,
sine arte mea, omnis mensa vacua videtur esse,
and, bútan hláfe, aelc méte tó wlaettan býth gehwyrfed.
et, sine pane, omnis cibus in nauseam convertitur.
Ic heortan mannes gestrangie; ic maegen wera eom,
Ego cor hominis confirmo; ego robur virorum sum,
and furthon litlingas nellath forbigean me.
et nec parvuli nolunt praeterire me.

Hwaet secge we be Cóce; hwaether we beṭhurfon
M. Quid dicimus de Coquo; is indigemus
on áenigon craefte his?
in aliquo arte ejus?

Se Cóc secgth:—Gif ge me út-adrífath fram eowrum
Cocus dicit: Si me expellitis a vestro
geferscype, ge etath wyrta eowre gréne, and flaesc-métas
collegio, manducatis olera vestra viridia, et carnes
eowre hreáwe, and ne furthon faett broth ge magon,
vestras crudas, et nec saltem pingue jus potestis,
bútan craefte mínon, habban.
sine arte mea, habere.

We ne reccath be craefte ṭhínon, ne he us neód-
M. Non curamus de arte tua, nec nobis neces-
ṭhearf ys, forṭhám we-sylfe magon seóthan ṭhá ṭhing ṭhe
saria est, quia nos ipsi possumus coquere quae
tó seóthanne synd, and bráedan ṭhá ṭhing ṭhe tó bráedanne
coquenda sunt, et assare quae assanda
synd.
sunt.

Se Cóc Secgth:—Gif ge forṭhíg me fram-adrífath,
Cocus dicit: Si ideo me expellitis,
ṭhaet ge ṭhus dón, ṭhónne beó ge ealle ṭhraelas, and
ut sic faciatis, tunc eritis omnes coci, et

nán eower ne bíth hláford, and ṭheáh-hwaethre, búton
nullus vestrum erit dominus, et tamen, sine

craefte mínon ge ne etath.
arte mea non manducatis.

Eálá, ṭhú munuc, ṭhe me tó-spycst, efne ic haebbe
M. O, * monache, qui mihi locutus es, ecce pro-

afandod ṭhé habban góde geferan, and ṭhearle ṅeód-ṭhearfe:
bavi te habere bonos socios, et valde necessarios:

and ic ahsie ṭhá?
qui sunt illi?

Ic haebbe smithas, ísen-smithas, gold-smith, seolfer-
D. Habeo, fabras, ferrarios, aurificem, argen-

smith, aer-smith, treow-wyrhtan, and manige othre mis-
tarium, aerarium, lignarium, et multos alios varia-

lícra craefta biggenceras.
rum artium operatores.

Haefst ṭhú áenigne wísne geṭheáhtan?
M. Habes aliquem sapientem consilarium?

Gewíslice ic haebbe. Hú maeg úre gegaderung
D. Certes habeo. Quomodo potest nostra congregatio

búton geṭheáhtende beón wissod?
sine consiliario regi?

Hwaet saegst ṭhú, Wísa? Hwilc craeft ṭhé geṭhúhte
M. Quid dicis tu, Sapiens? Quae ars tibi videtur

betwux ṭhás furthra wesan?
inter istas prior esse?

Ic secge ṭhé, me ys geṭhúht Godes ṭheowdóm, be-
C Dico tibi, mihi videtur Dei servitium, in-

tweóh ṭhás craeftas, ealdorscype healdan, swá-swá hit ys
ter istas artes, primatum tenere, sicut

geraed on Gódspelle; 'Fyrmest seceath ríce Godes, and
legitur in Evangelio; 'Primum quaerite regnum Dei, et

rihtwísnesse hys, and ṭhás ṭhing ealle beóth tó-ge-eýhte
justitiam ejus, et haec omnia adjicientur
eow.'
vobis.'

And hwilc ṭhé geṭhúht, betwux woruld-craeftas
M. Et qualis tibi videtur, inter seculares artes
heoldan ealdordóm?
retinere primatum?

Eorth-tilth, forṭhám se yrthling us ealle fét.
C. Agricultura, quia arator nos omnes pascit.

Se Smith secgth:—Hwánon ṭhám yrthlinge sulh-
Ferrarius dicit: Unde aratori vomer
sceár oththe culter, ṭhe ná gáde haefth, búton of craefte
aut culter, qui nec stimulum habet, nisi ex arte
mínon? Hwánon fiscere angel, oththe sceó-wyrhtan
mea? Unde piscatori hamus, aut sutori
ael, oththe sceámere náedl? Nis hít of mínon geweorce?
subula, aut sartori acus? Nonne ex meo opere?

Se Geṭheáhtend andswearth:—Sóth witodlice
Consiliarius respondit: Verum quidem
saegst ṭhú; ac eallum us leófre ys wician mid ṭhám
dicis; sed omnibus nobis carius est hospitari apud ara-
yrthlinge ṭhonne mid ṭhé; forṭhám se yrthling sylth us
torem quam apud te; quia arator dat nobis
hláf and drinc: ṭhú, hwaet sylst ṭhú us, on smiththan
panem et potum: tu, quid das nobis, in officina
ṭhínre, búton íserne fýr-spearcan, and swegunga beáten-
tua, nisi ferreas scintillas, et sonitus tunden-
dra slecga, and bláwendra byliga?
tium malleorum, et flantium follium?

Se Treo-wyrhta secgth:—Hwilc eower ne nióteth
Signarius dicit: Quis vestrum non utitur
craefte mínon, ṭhónne hús, and mislíce fatu, and scypu,
arte mea, cum domos, et diversa vasa, et naves,
eow eallum ic wyrce?
vobis omnibus fabrico?

Se Smith andwyrth:—Eálá Treow-wyrhta, for-hwí
Ferrarius respondit: O Liguarie, cur

swá sprycst ṭhú, ṭhónne ne furthon án ṭhyrel búton
sic loqueris, cum nec saltem unum foramen sine

craefte mínon ṭhú ne miht dón?
arte mea vales facere?

Se Geṭheáhtend secgth:—Eálá geferan and góde
Consiliarius dicit: O socii et boni

wyrhtan! Uton to-wurpan hwaetlicor ṭhás geflitu, and
operarii! Dissolvamus citius has contentiones, et

sý sibb and geṭhwaernys betweóh us, and fremige ánra
sit pax et concordia inter nos, et prosit unus-

gehwylc othron on craefte hys, and geṭhwaerian symble
quisque alteri in arte sua, et conveniamus semper

mid ṭhám yrthlinge, ṭhaér we bigleófan us, and fodder
apud aratorem, ubi victum nobis, et pabula

horsum úrum, habbath; and ṭhis geṭheáht ic sylle eal-
equis nostris, habemus; et hoc consilium do om-

lum wyrhtum, ṭhaet ánra gehwylc craeft his geornlice
nibus operariis, ut unusquisque artem suam diligenter

begange; forṭhám se-ṭhe craeft his forlaét, he býth
exerceat; quia qui artem suam dimiserit, ipse dimit-

forlaéten fram ṭhám craefte. Swá-hwaether ṭhú sý, swá
tetur ab arte. Sive sis, *

macesse-preost, swá munuc, swá ceorl, swá cempa,
sacerdos, sive monachus, seu laicus, seu miles,

begá ṭhé-sylfne on ṭhisum: beó ṭhaet-ṭhaet ṭhú eart,
exerce temet ipsum in hoc: esto quod est,

forṭhám micel hynth and sceámu hyt is men nellan
quia magnum damnum et verecundia est homini nolle

wesan ṭhaet-ṭhaet he ys, and ṭhaet-ṭhe he wesan sceal.
esse quod est, et quod esse debet.

Eálá cildru, hú eow lícath ṭheós spaec?
M. O pueri, quomodo vobis placet ista locutio?

Wel * heó lícath us, ac ṭhearle deóplice
D. Bene quidem placet nobis, sed valde profunde

ṭhú sprycst, and ofer maethe úre ṭhú forth-týhst ṭhá
loqueris, et ultra aetatem nostram protrahis ser-

spraece; ac sprec us aefter úrum andgyte, ṭhaet
monem; sed loquere nobis juxta nostrum intellectum, ut
we magon understandan ṭhá ṭhing ṭhe ṭhú spaecst.
possimus intelligere quae loqueris.

Ic ahsige eow for-hwí swá geornlice leornige ge?
M. Interrogo vos, cur tam diligenter discitis?

Forṭhám we nellath wesan swá stunte nýtenu, ṭhá
D. Quia nolumus esse sicut bruta animalia, quae
nán ṭhing witath búton gaers and waeter.
nihil sciunt nisi herbam et aquam.

And hwaet wille ge?
M. Et quid vultis vos?

We willath wesan wíse.
D. Volumus esse sapientes.

On hwilcon wísdóme? Wille ge wesan praettige,
M. Qua sapientia? Vultis esse versipelles,
oththe ṭhúsend-híwe, on leásungum lytige, on spraecum
aut milleformes, in mendaciis vafri, in loquelis
gleáwlice, hinder-geápe, wel sprecende and yfele ṭhencende,
astuti, versuti, bene loquentes et male cogitantes,
waesum wordum underṭheodde, facn withinnan tyddriende,
dulcibus verbis dediti, dolum intus alentes,
swá-swá bergyls, metton ofergeweorce, withinnan full
sicut sepulchrum, depicto mausoleo, intus plenum
stence?
foetore?

We nellath swá wesan wíse, forṭhám he nys wís
D. Nolumus sic esse sapientes, quia non est sapiens
ṭhe mid dydrunge hyne-selfne beswicth.
qui simulatione semet ipsum decipit.

Ac hú wille ge?
M. Sed quomodo vultis?

We willath beón bile-wite, bútan liccetunge, and
D. Volumus esse simplices, sine hypocrisi, et
wíse, ṭhaet we bugon fram yfele, and dón góda:
sapientes, ut declinamus a malo, et facianus bona:
gyt, ṭheáh-hwaethre deóplicor mid us ṭhú smeágst
adhuc, tamen profundius nobiscum disputas

ṭhonne yld úre onfón maege; ac sprec us aefter
quam aetas nostra capere possit; sed loquere nobis nos-
úron gewunon, naes swá deóplice.
tro more, non tam profunde.

Ic dó eall-swá ge biddath. Ṭhú, cnapa, hwaet
M. Ego faciam sicut rogatis. Tu, puer, quid
dydest ṭhú tó-daeg?
fecisti hodie?

Manige ṭhing ic dyde. On ṭhisse nihte, ṭhá-ṭhá
D. Multas res feci. Hac nocte, quando
cnyll ic gehýrde, ic arás of mínon bedde, and eóde tó
signum audivi, surrexi de lectulo, et exivi ad
cyrcean, and sang uht-sang mid gebróthrum; aefter-ṭhá
ecclesiam, et cantavi nocturnam cum fratribus; deinde
we sungon be eallum hálgum, and daeg-redlice lóf-sangas;
cantavimus de omnibus sanctis, et matutalines laudes;
aefter ṭhysum, prím, and seofon sealmas, mid letaníon,
post haec, primam, et septem psalmos, cum letaniis,
and capitol-maessan; syththan undern-tíde, and dydon
et primam missam; deinde tertiam, et fecimus
maessam be daege; aefter ṭhisum we sungon mid-daeg,
missam de die; post haec cantavimus sextam,
and áeton, and druncon, and slepon, and eft
et manducavimus, et bibimus, et dormivimus, et iterum
we arison, and sungon nón, and nú we synd hér
surreximus, et cantavimus nonam, et modo sumus hic
aetforan ṭhé, geáruwe gehýran hwaet ṭhú us secge.
coram te, parati audire quid nobis dixeris.

Hwónne wylle ge singan aefen, oththe niht-sang?
M. Quando vultis cantare vesperum, aut completorium?

Ṭhónne hyt tíma býth.
D. Quando * tempus erit.

Wáere ṭhú tó-daeg beswungen?
M. Fuisti hodie verberatus?

Ic náes, forṭhám waerlice ic me heold.
D. Non fui, quia caute me tenui.

And hú ṭhíne geferan?
M. Et quomodo tui socii?

Hwaet me ahsast thú be thám? Ic ne dear yppan
D. Quid me interrogas de hoc? Non audeo pandere
thé digla úre. Anra gehwylc wát gif he beswungen
tibi secreta nostra. Unusquisque scit si flagellatus
wáes oththe ná.
erat aut non

Hwaet ytst thú on-daeg?
M. Quid manducas in die?

Gyt flaesc-métum ic bruce, forthám cild ic eom
D. Adhuc carnibus vescor, quia puer sum
under gyrde drohtniende.
sub virga degens.

Hwaet máre ytst thú?
M. Quid plus manducas?

Wyrta, and aegru, fisc, and cýse, buteran, and
D. Olera, et ova, pisces, et caseum, butyrum, et
beána, and ealle cláene thing ic ete, mid micelre
fabas, et omnia munda manduco, cum *
thancunge.
gratiarum actione.

Swithe wax-georn eart thú, thónne thú ealle thing
M. Valde edax es, cum omnia
etst the thé tó-foran gesette synd.
manducas quae tibi apponuntur.

Ic ne eom swá micel swelgere, thaet ic ealle cynn
D. Non sum tam vorax, ut omnia genera
méta on ánre gereordunge etan maege.
ciborum in una refectione edere possim.

Ac hú?
M. Sed quomodo?

Ic bruce hwílon thisum métum, and hwílon othrum,
D. Vescor aliquando his cibis, et aliquando aliis,
mid sifernysse, swá-swá dafnath munuce, naes mid ofer-
cum sobrietate, sicut decet monacho, non cum vora-
hropse, forthám ic eom nán gluto.
citate, quia non sum gluto.

And hwaet drincst thú?
M. Et quid bibis?

Eále, gif ic hæbbe eóthle wæter, gif ic naebbe
D. Cervisam, si habeo, vel aquam, si non habeo
eále.
cervisam.

Ne drincst thu win?
M. Nonne bibis vinum?

Ic ne eom swá spédig thaet ic maege biegean me
D. Non sum tam dives ut possum emere mihi
win, and win nys drinc cilda, ne dysigra, ac
vinum, et vinum non est potus puerorum, sive stultorum, sed
ealdra and wisra.
senum et sapientum.

Hwaér slaépst thú?
M. Ubi dormis?

On slaép-erne mid gebróthrum.
D. In dormitorio cum fratribus.

Hwá awecth thé tó uht-sange?
M. Quis excitat te ad nocturnos?

Hwilon ic gehýre cnyll, and ic arise; hwilon láreow
D. Aliquando audio signum, et surgo; aliquando magister
mín awecth me stithlice mid gyrde.
meus excitat me duriter cum virga.

Eálá ge góde cildru, and wynsume leorneras, eow
M. O * probi pueri, et venusti discipuli, vos
manath eower láreow thaet ge hýrsumian godcundum
hortatur vester eruditor ut pareatis divinis
lárum, and thaet ge healdon eow-sylfe aénlice on aelcere
disciplinis, et ut observetis vosmet eleganter ubique
stowe. Gáth theawlice, thónne ge gehýron cyricean
locorum. Incedite morigerate, cum auscultaveritis ecclesiae
bellan, and gáth intó cyrcean, and abugath eádmódlice
campanas, et ingredimini in oratorium, et inclinate suppliciter
tó hálgum wefodum and standath theawlice, and singath
ad almas aras et state disciplinabiliter, et concinnite
ánmódlice, and gebiddath for eowrum synnum, and gáth
unanimiter, et intervenite pro vestris erratibus, et egre-
út, bútan hygeleáste, tó claustre, oththe tó leornunge.
dimini, sine scurrilitate, in claustro, vel in gymnasium

XII. SELECTIONS FROM KING ALFRED'S OROSIUS.

DESCRIPTION OF EUROPE.

Nu wille we ymbe Európe land-gemæro reccan, swá mycel swá we hit fyrmest witon. Fram þære eá Donais west oth Rhín þá eá, seó wylth of þæm beorge þe man Alpis hæt, and yrnth þónne north-rihte on þaes garsecges earm, þe þaet land útan-ymb lith þe man Britannia hæt, and eft súth oth Donuá þá eá, þære æ-wylm is neáh þære eá Rhíne, and is siththan eást yrnende with-northan Créca-lande út on þone Wendel-sæ, and north on þone garsecg þe man Cwen-sæ hæt, binnan þæm syndon manige þeóda, ac hit man hæt eall Germanía. Þónne with-northan Donuá æ-wylme, and be-eástan Rhíne syndon East-Francan, and be-súthan him syndon Swæfas, on othre healfe þære eá Donuá, and be-súthan him and be-eástan syndon Baeg-wara. Se dæl þe man Regnes-burh hæt, and rihte be-eástan him syndon Beheme, and eást-north syndon Þyringas, and be-northan him syndon Eald-Seaxan, and be-northan-westan him syndon Frýsan, and be-westan Eald-Seaxum is Aelfe mutha þære eá, and Frýs-land, and þánon west-north is þaet land þe man Angle hæt, and Sillende, and sum dæl Dena, and be-northan him is Apdrede, and eást-north Wylte, þe man Aefeldan hæt, and be-eástan him is Wineda-land, þe man hæt Sysyle, and eást-súth, ofer sumne dæl, Mar-wara. And hí, Mar-wara, habbath be-westan him Þyringas, and Behemas, and Baeg-wara on ánre healfe, and be-súthan him on othre healfe Donuá þære eá, is þaet land Carendre.

Súth oth ṭhá beorgas ṭhe man Alpis háet, tó ṭhaém ilcum beorgum licgath Baeg-wara land-gemaéro, and Swaéfa; and ṭhónne be-eástan Carendran-lande, begeondan ṭhaém wéstene, is Pulgara-land, and be-eástan ṭhaém is Créca-land, and be-eástan Marwara-lande is Wisle-land, and be-eástan ṭhaém synd Datíe, ṭhá-ṭhe iú waéron Gottan. Be-northan-eástan Mar-warum syndon Dalamensan, and be-eástan Dalamenson syndon Horithi, and be-northan Dalamenson syndon Surpe, and be-westan him syndon Sysyle. Be-northan Horithi is Maegtha-land, and be-northan Maegtha-lande is Sermende oth ṭhá beorgas Riffin. And be-westan Súth-Denum is ṭhaes garsecges earm ṭhe lith ymb-útan ṭhaet land Britannía, and be-northan him is ṭhaes saés earm ṭhe man háet Ost-saé, and be-eástan him, and be-northan him, syndon North-Dene, aegṭher-ge on ṭhaém máran landum, ge on ṭhaém íglandum, and be-eástan him syndon Apdrede, and be-súthan him is Aelfe mutha ṭhaére eá, and Eald-Seaxna sum daél.

North-Dene habbath be him northan ṭhone ilcan saes earm ṭhe man háet Ost-saé, and be-eástan him syndon Osti ṭhá leóda, and Apdrede be-súthan. Osti habbath be-northan him ṭhone ilcan saés earm, and Winedas and Burgendas, and be-súthan him syndon Haefeldan. Burgendan habbath ṭhone ylcan saés earm be-westan him, and Sweón be-northan, and be-eástan him synd Sermende, and be-súthan him Surpe. Sweón habbath be-súthan him ṭhone saés earm Ost, and be-eástan him Sermende, and be-northan him ofer ṭhám wéstene is Cwen-land, and be-westan-northan him syndon Scride-Finnas, and be-westan, North-menn.

OHTHERE'S NARRATIVE.

"Ohthere saéde his hláforde Aelfrede, Cyninge, ṭhaet he ealra North-manna northwest búde. He cwaéth ṭhaet he búde on ṭhám lande northe-weardum with ṭhá west-saé; he saéde, ṭheáh, ṭhaet ṭhaet land sý swithe north ṭhánon, ac ṭhaet

hit is eall wéste búton on feawum stowum; sticce-mǽlum wiciath Finnas, on huntathe on wintra, and on sumera on fiscathe bé ṭhǽre sǽe. He sǽde ṭhaet he aet sumum cyrre wolde fandian hú lang ṭhaet land north-rihte lǽge, oththe hwaether ǽnig mann be-northan ṭhǽm wéstene búde. Ṭhá fór he north-rihte bé ṭhǽm lande, let him ealne wég ṭhaet wéste land on ṭhaet steór-bord, and ṭhá wíd-sǽe on baec-bord; ṭhrý dagas ṭhá wǽs he swá feor north swá-swá hwǽl-huntan fyrrest farath. Ṭhá fór he ṭhá-gyt north-rihte swá feor swá he mihte on ṭhǽm othrum ṭhrim dagum geseglian. Ṭhá beáh ṭhaet land ṭhǽr eást-rihte, oththe sió sǽe innan ṭhaet land, he nyste hwaether; búton he wiste ṭhaet he ṭhǽr bád westan windes, oththe hwon northan, and seglede ṭhánon eást bé lande, swá-swá he mihte on feower dagum geseglian. Ṭhá sceolde he ṭhǽr bídan rihte-northan windes, forṭhán ṭhaet land beáh ṭhǽr súth-rihte, oththe sió sǽe innan ṭhaet land, he nyste hwaether. Ṭhá seglede he ṭhánon súth-rihte bé lande, swá-swá he mihte on fíf dagum geseglian. Ṭhá lǽg ṭhǽr án micel eá up innan ṭhaet land; ṭhá cyrdon hý up in ṭhá eá, forṭhǽm hý ne dorston forth bé ṭhǽre eá seglian for unfrithe, forṭhǽm ṭhaet land wǽs eall gebún on othre healfe ṭhǽre eás. Ne mette he ǽr nán gebún land syththan he fram hys ágnum háme fór, ac him wǽs ealne wég wéste land on ṭhaet steór-bord búton fisceran, and fugeleran, and huntan, and ṭhaet wǽron ealle Finnas, and him wǽs á wíd-sǽe on ṭhaet baec-bord."

"Ṭhá Beormas haefdon swithe wel gebún hyra land, ac hí ne dorston ṭhǽron cuman; ac ṭhǽra Ter-Finna land wǽs eall wéste, búton ṭhǽr huntan gewicodon, oththe fisceras, oththe fugeleras. Fela spella him sǽdon ṭhá Beormas, aegṭher-ge of hyra ágenum lande, ge of ṭhǽm landum ṭhe ymb hý útan wǽron, ac nyste hwaet ṭhaes sóthes wǽs, forṭhǽm he hyt sylf ne geseáh. Ṭhá Finnas, him ṭhúhte, and ṭhá Beormas sprǽcon neáh án geṭheód.

"Swithost he fór ṭhyder, tó-eácan ṭhaes landes sceápunge, for ṭhǽem hors-hwǽlum, forṭhǽem hí habbath swithe aethele bán on hyra tóthum. Ṭhá téth hý bróhton sume ṭhǽem cyninge; and hyra hýd bíth swithe gód tó scip-rápum. Se hwǽl bíth micle laessa ṭhonne othre hwálas, ne bíth he lengra ṭhonne syfan elna lang. Ac on his ágnum lande is se betsta hwǽl-huntnath; ṭhá beóth eahta and feowertig elna lange. And ṭhá maestan, fiftig elna lange. Ṭhára he sǽde ṭhaet he syxa sum ofslóge, on twám dagum. He wǽs swithe spédig mann on ṭhǽem ǽhtum ṭhe heora spéda on beóth, ṭhaet is, on wild-deórum. He haefde, ṭhá-gyt, ṭhá he ṭhone cyning sóhte, támra deóra unbebóhtra syx hund. Ṭhá deór hí hátath hránas, ṭhára wǽron syx stael-hranas. Ṭhá beóth swythe dýre mid Finnum, forṭhǽem hý fóth ṭhá wildan hránas mid."

"He wǽs mid ṭhǽem fyrstan men on ṭhǽem lande; naefde he, ṭheáh, má ṭhonne twentig hrýthera, and twentig sceápa, and twentig swína, and ṭhaet lytle ṭhaet he érede, he érede mid horsan; ac hyra ár is maest on ṭhǽem gafole ṭhe ṭhá Finnas him gyldath. Ṭhaet gafol bíth on deóra fellum, and on fugela fetherum, and hwáles báne, and on ṭhǽem scip-rápum ṭhe beóth of hwǽles hýde geworhte, and of seóles. Aeghwilc gylt be his gebyrdum; se byrdesta sceal gyldan fiftyne mearthes fell, and fif hránes, and án béran fell, and tyn ambra fethra, and bérenne cyrtel oththe ýterrenne, and twégen scip-rápas, aegṭher sý syxtig elna lang, other sý of hwǽles hýde geworht, other of seóles."

"He sǽde ṭhaet North-manna land wǽre swythe lang and swythe smael. Eall ṭhaet his man oththe ettan oththe érian maeg, ṭhaet lith with ṭhá sǽe, and ṭhaet is, ṭheáh, on sumum stowum swythe cludig; and licgath wilde móras with eástan, and with ṭhǽem býnum lande, uppon emn-lande. On ṭhǽem mórum eardiath Finnas, and ṭhaet býn-land is eáste-weard brádost, and symle swá northor swá smaelre. Eáste-weard hit maeg beón syxtig míla brád, oththe hwaene

brádre, and midde-weard ṭhrittig, othṭhe brádre; and northe-weard he cwǽeth, ṭhǽer hit smalost wǽere, ṭhaet hit mihte beón ṭhreóra míla brád, tó ṭhǽem móre, and se mór syththan on sumum stowum, swá brád swá man maeg on twám wúcum ofer-feran; and on sumum stowum swá brád swá man maeg on syx dagum ofer-feran."

"Ṭhónne is tó-emnes ṭhǽem lande súthe-weardum on othre healfe ṭhaes móres Sweó-land, oth ṭhaet land northe-weard, and tó-emnes ṭhǽem lande northe-weardum, Cwen-land. Ṭhá Cwenas hergiath hwílum on ṭhá North-menn ofer ṭhaene mór, hwílum ṭhá North-menn on hý. And ṭhǽer synd swithe micle méras fersce geond ṭhá móras, and berath ṭhá Cwenas hyra scypu ofer land on ṭhá méras; and ṭhánon hergiath on ṭhá North-menn. Hý habbath swythe lytle scypu, and swythe leohte."

"Ohthere sǽede ṭhaet sió scír hátte Hálgo-land ṭhe he on-búde. He cwǽeth ṭhaet nán mann ne búde bo-northan him. Ṭhónne is án port on súthe-weardum ṭhǽem lande, ṭhone man hǽet Sciringes-heál. Ṭhyder he cwǽeth ṭhaet nan ne mihte geseglian on ánum monthe, gyf man on-niht wicode, and aelce daege haefde amberne wind. And ealle ṭhá hwíle he sceal seglian bé lande, and on ṭhaet steór-bord him bíth ǽerest Isa-land, and ṭhónne ṭhá ígland ṭhe synd betwux Isa-lande, and ṭhissum lande. Ṭhónne is ṭhis land oth-ṭhaet he cymth tó Sciringes-heále, and ealne wég on ṭhaet baec-bord, North-wǽeg. Be-súthan, ṭhónne, Sciringes-heále fylth swithe micel sǽe up innan ṭhaet land, seó is brádre ṭhonne ǽenig mann oferseón maege; and is Got-land on othre healfe ongean, and siththan Sillende. Seó sǽe lith manige hund míla up innan ṭhaet land. And of Sciringes-heále he cwǽeth ṭhaet he seglode on fif dagum tó ṭhǽem porte ṭhe man hǽet Aet-Haethum, se stent betwúh Wine-dum, and Seaxum, and Anglum, and hýrth innan Dene."

"Ṭhá he ṭhiderweard seglode fram Sciringes-heále, ṭhá wǽes him on ṭhaet baec-bord Dena-mearc, and on ṭhaet steór-

bord wíd-sáe ṭhrý dagas; and ṭhá twégen dagas áer he tó Aet-Haethum cóme, him wáes on ṭhaet steór-bord Got-land, and Sillende, and íglanda fela. On ṭháem landum eardodon Engle, áer hí hider on land cómon, and him wáeron ṭhá twégen dagas on ṭhaet baec-bord ṭhá igland ṭhe in Denamearc hýrath."

WULFSTAN'S NARRATIVE.

"Wulfstán sáede ṭhaet he gefóre of Aet-Haethum, ṭhaet he wáere on Trúso on syfan dagum and nihtum, ṭhaet ṭhaet scyp wáes ealne wég yrnende under segle. Weonod-land him wáes on steór-bord, and on baec-bord him wáes Langaland, and Láe-land, and Falster, and Scón-ég, and ṭhás land ealle hýrath tó Dena-mearcan. And ṭhónne Burgenda-land wáes us on baec-bord, and hit haefth him-self cyning. Ṭhónne aefter Burgenda-lande, wáeron us ṭhás land ṭhá synd hátene áerest Blecing-ég and Meore, and Eow-land, and Goth-land on baec-bord, and ṭhás land hýrath tó Sweón. And Weonod-land wáes us ealne wég on steór-bord oth Wisle-muthan. Seó Wisle is swithe micel eá, and hió tólith Wit-lande, and Weonod-lande, and ṭhaet Wit land belimpeth tó Estum, and seó Wisle lith út of Weonod-lande, and lith in Est-mére and se Est-mére is huru fiftene míla brád. Ṭhónne cymeth Ilfing eástan in Est-mére, of ṭháem mére ṭhe Trúso standeth in státhe; and cumath út sámod in Est-mére, Ilfing eástan of Eást-lande, and Wisle súthan of Winodlande, and ṭhónne benimth Wisle-Ilfing hire naman, and licgeth of ṭháem mére west, and north on sáe; forṭhý hit man háet Wisle-mutha. Ṭhaet Eást-land is swithe micel, and ṭháer bíth swithe manig burh, and on aelcere byrig bíth cyning, and ṭháer bíth swithe micel hunig, and fiscath; and se cyning and ṭhá ricostan menn drincath mýran meolc, and ṭhá unspédigan and ṭhá ṭheowan drincath médo. Ṭháer bíth swithe micel gewin betweónan him, and ne bíth ṭháer micel eálu gebrówen mid Estum, ac ṭháer bíth médo genóh."

"And ṭhǽr is mid Estum ṭheaw, ṭhónne ṭhǽr bíth mann dead, ṭhaet he lith inne unforbaerned mid his mágum, and and freóndum monath, gehwilum twégen; and ṭhá cyningas, and ṭhá othre heáh-ṭhungene menn, swá micle leng swá hí máran spéda habbath; hwílum healf-geár, ṭhaet hí beóth unforbaernede, and licgath bufan eorthan on hyra húsum. And ealle ṭhá hwíle ṭhe ṭhaet líc bíth inne, ṭhǽr sceal beón gedrync and plega, oth ṭhone daeg ṭhe hí hine forbaernath. Ṭhónne ṭhý ilcan daege hí hine tó ṭhǽm áde beran willath, ṭhónne to-dǽlath hí his feóh, ṭhaet ṭhǽr tó láfe bíth aefter ṭhǽm gedrynce, and ṭhǽm plegan, on fíf oththe syx, hwílum on má, swá-swá ṭhaes feós andefn bíth. Alecgath hit ṭhónne for-hwaega on ánre míle, ṭhone maestan dǽl fram ṭhǽm túne, ṭhónne otherne, ṭhónne ṭhaene ṭhriddan, ǒth-ṭhe hyt eall aled bíth on ṭhǽre ánre míle, and sceal beón se laesta dǽl nyhst ṭhǽm túne, ṭhe se deada mann on lith."

"Ṭhónne sceolon beón gesamnode ealle ṭhá menn ṭhe swyftoste hors habbath on ṭhǽm lande for-hwaega on fíf mílum, oththe on syx mílum fram ṭhǽm feó. Ṭhónne aernath hý ealle tó-weard ṭhǽm feó; ṭhónne cymeth se mann ṭhe ṭhaet swyfte hors hafath tó ṭhǽm ǽrestan dǽl, and tó ṭhǽm maestan, and swá aelc aefter othrum, oth-ṭhaet hit bíth eall genumen; and se nimth ṭhone laestan dǽl, se nyhst ṭhǽm túne ṭhaet feóh ge-eárneth. And ṭhónne rídeth aelc his wéges mid ṭhám feó, and hit mót habban eall, and forṭhý ṭhǽr beóth ṭhá swiftan hors ungefoge dýre. And ṭhónne his gestreón beóth ṭhus eall aspended, ṭhónne byrth man hine út, and forbaerneth mid his weapnum and hrǽgle, and swithost ealle his spéda hý forspendath mid ṭhǽm langan laegere ṭhaes deadan mannes inne, and ṭhaes-ṭhe hý bé ṭhǽm wǽgum alecgath, ṭhe ṭhá fremdan tó aernath, and nimath. And ṭhaet is mid Estum ṭheaw, ṭhaet ṭhǽr sceal aelces geṭheódes mann beón forbaerned, and gif ṭhǽr man án bán findeth unfor-

baerned, hi hit sceolon miclum gebétan. And ṭháer is mid Estum án maeth ṭhaet hi magon cyle gewyrcan, and ṭhý ṭháer licgath ṭhá deadan menn swá lange, and ne fúliath, ṭhaet hi wyrcath ṭhone cyle him on; and ṭheáh man asette twégen faetelsas fulle eálath, oththe waeteres, hý gedóth ṭhaet other bith oferfroren, sám hit sý sumer sám winter."

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Ṭhónne is Italía-land, west-north lang and east-súth lang, and hit belith Wendel-sáe, ymb eall útan, bútan westan-northan. Aet ṭháem ende hit belicgath ṭhá beorgas ṭhe man háet Alpis. Ṭhá onginnath westan fram ṭháem Wendel-sáe in Narbonense ṭháere ṭheóde, and endiath eft eást in Dalmatía ṭháem lande aet ṭháem sáe, ṭhá land ṭhe man háet Gallía Belgica. Be-eástan ṭháem is sió eá ṭhe man háet Rhín, and be-súthan, ṭhá beorgas ṭhe man háet Alpis, and be-westan-súthan, se garsecg ṭhe man háet Britannisca; and be-northan, on othre healfe ṭhaes garsecges earmes, is Britannía.

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Britannía ṭhaet ígland; hit is north-eást lang, and hit is eahta hund míla lang, and twá hund míla brád. Ṭhónne is be-súthan him, on othre healfe ṭhaes sáes earmes, Gallía Belgica, and on west-healfe—on othre healfe ṭháes sáes earmes, is Ibernía ṭhaet ígland, and on north-healfe, Orcadus ṭhaet ígland. Ibernía ṭhaet we Scot-land hátath, hit is on aelce healfe ymb-hrangen mid garsecge, and forṭhón-ṭhe sió sunne ṭháer gáeth neár setle ṭhonne on othrum lande, ṭháer syndon líthran wederu ṭhonne on Britannía. Ṭhónne be-westan-northan Ibernía is ṭhaet ýtemeste land, ṭhaet man háet Thíla, and hit is feawum mannum cuth for ṭháere ofer-fyrre.

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With Italía ṭhám lande, Sardinía and Corsica ṭhá ígland to-dáelath án lytel sáes earm, se is twá and twentig míla

brád. Sardinía is ṭhreó and ṭhrittig míla lang, and twá and twentig míla brád. Him is be-eástan se Wendel-sǽe, ṭhe man hǽet Tyrrénum, ṭhe Tíber sió eá út scýt on, and be-súthan, se sǽe ṭhe lith ongean Numidía-lande, and be-westan, ṭhá twá ígland ṭhe man hǽet Baleáris, and be-northan, Corsica ṭhaet ígland. Corsíca, him is Róme-burh be-eástan, and Sardinía be-súthan, and be-westan ṭhá ígland Baleáris, and be-northan Tuscanía ṭhǽet land; hit is syxtene míla lang and nygon míla brád. Baleáris ṭhá tú ígland, him is be-súthan Africa, and Gádes be-westan, and Ispanía be-northan. Scortlice haebbe we nú gesǽed be ṭhǽem gesetenessum íglanda ṭhe on ṭhǽem Wendel-sǽe syndon.

THE DEATH OF CYRUS.

Círus Persa cyning, ṭhe we ǽer beforan sǽedon, ṭhá-hwíle-ṭhe Sabíni and Rómane wunnon on ṭhám west-dǽele, ṭhá-hwíle wann he, aegṭher-ge on Sciththíe ge on Indíe, oth he haefde maest ealne ṭhaene eást-dǽel awést; and aefter-ṭhám, fyrde gelaedde tó Babylonía, ṭhe ṭhá wéligre wǽes ṭhonne ǽenig other burh; ac hine Gandis seó eá lange gelette ṭhaes ofer-faereldes, forṭhám-ṭhe ṭhǽer scipa nǽeron; ṭhaet is ealra ferscra waetera maest, bútan Eufráte. Ṭhá gebeótode án his ṭhegena ṭhaet he mid sunde ṭhá eá ofer-faran wolde, mid twám tyncenum; ac hine se streám fordráf. Ṭhá gebeótode Círus ṭhaet he his ṭhegen on hyre swá gewrecan wolde, ṭhá he swá gram wearth on his móde, and with ṭhá eá gebolgen, ṭhaet hý mihton wífmenn be heora cneówe ofer-wádan, ṭhǽer heó ǽer wǽes nygon míla brád, ṭhónne heó fléde wǽes. Hē ṭhaet mid dǽedum gelǽeste, and hí up-forlet on feower hund eá, and on syxtig eá; and sythhan mid his fyrde ṭhǽer ofer-fór; and aefter-ṭhám, Eufráte ṭhá eá, seó is maest ealra ferscra waetera, and is yrnende ṭhurh midde-wearde Babylonía burh, he hý eác mid gedelfe on manige eá up-forlet, and

syththan, mid eallum his folce, on ṭḥǽre eá gang, on ṭḥá burh farende wǽs, and hý geráehte. Swá ungelýfedlic is ǽnigum men ṭḥaet tó gesecganne, hú ǽnig mann mihte swylce burh gewyrcan, swylce seó wǽs, oththe eft abrecan.

Nembrath se ent ongan ǽrest timbrian Babylonía, and Nínus se cyning aefter him, and Saméramis his cwen hí ge-endade aefter him, on midde-weardum hyre ríce. Seó burh wǽs getimbrad on fildum lande, and on swithe emnum, and heó wǽs swithe faeger on tó lócianne, and heó is swithe rihte feower-sceáte, and ṭḥaes wealles micelnys and faestnys is ungelýfedlic tó secganne; ṭḥaet is, ṭḥaet he is I. hund elna brád, and II. hund elna heáh, and his ymbgang is hund-seofontig míla, and seofetha dǽl ánre míle, and he is geworht of tígelan and of eorth-tyrewan, and ymb-útan ṭḥone weall is se maesta díc, on ṭḥám is yrnende se ungefótlicosta streám; and with-útan ṭḥám díce is geworht twégra elna heáh weall, and bufan ṭḥám máran wealle, ofer ealne ṭḥone ymb-gang, he is mid stǽnenum wíg-húsum beworht. Seó ylce burh Babylonía, seó ṭḥá maest wǽs and ǽrest ealra burga, seó is nú laest and wéstast. Nú seó burh swylc is, ṭḥe ǽr wǽs ealra weorca faestast and wundorlicost and mǽrast, gelíce and heó wǽre tó bysne a-stealdeallum middan-earde, and eác swylce heó-sylf sprecende sý tó eallum man-cynne, and cwethe, "Nú ic ṭḥus gehroren eom and awég-gewiten, ṭḥaet ge magon on me ongitan and oncnáwan, ṭḥaet ge nán-uht mid eow nabbath faestes ne stranges, ṭḥaet ṭḥurh-wunian maege."

On ṭḥám dagum ṭḥe Círus, Pérsa cyng, Babylonía abrǽc, ṭḥá wǽs Croesus, se Litha cyning, mid fyrde gefaren Babylonium tó fultume; ac ṭḥá he wiste ṭḥaet he him on nánum fultume beón ne mihte, and ṭḥaet seó burh abrocen wǽs, he him hámweard ferde, tó his ágenum ríce, and him Círus wǽs aefter-fyligende, oth he hine gefeng and ofslóh. And nú úre Crístene Róma besprycth ṭḥaet hyre weallas

for ealdunge brosniath, ná-laes-ná forþhám-þe heó mid forhergunge swá gebysmerad wǽre, swá Babylonía wǽs, ac heó for hyre Cristendóme nú gyt is gescýld, þaet aegþer-ge heó-sylf, ge hyre anweald, is má hreósende for eald-dóme, þonne of ǽniges cyninges nýde.

Aefter-þhám Círus gelaedde fyrde on Sciththía, and him þhǽr án geong cyning mid fyrde ongean fór, and his modor mid him, Dámaris. Þhá Círus fór ofer þaet land-gemǽre, ofer þhá eá þe hátte Aráxis, him þhǽr se geonga cyning þaes ofer-faereldes forwyrnan mihte, ac he forþhám nolde, þhý he mid his folce getrúwade, þaet he hine beswican mihte, syththan he binnan þhǽm gemǽre wǽre, and wic-stowe name. Ac þhá Círus ge-axsode þaet hine se geonga cyning þhǽr saecan wolde, and eác þaet þhám folce seld-sýne and uncuthe wǽron wínes drencas; he forþhám of þhǽre wic-stowe afór, on áne digle stowe, and þhǽr be-aeftan forlet eall þaet þhǽr líthes wǽs and swétes, þaet þhá se geonga cyning swithor mycle wénende wǽs þaet hý þhánon fleónde wǽron, þonne hý ǽnigne swicdóm cythan dorston, þhá hý hit þhǽr swá aemenne gemetton. Hý þhǽr þhá, mid mycelre blíthnesse, búton gemétgunge, þaet wín drincende wǽron, oth hí heora-sylfra lytel ge-weald haefdon. He þhá, Círus, hý þhǽr besyrode, and mid-ealle ofslóh, and syththan wǽs farende þhǽr þaes cyninges modor, mid þhám twám dǽlum þaes folces, wunigende wǽs; þhá he þone þriddan dǽl mid þhám cyninge beswicen haefde. Heó þhá, seó cwen Dámaris, mid mycelre gnornunge ymb þaes cyninges slege hyre suna þencende wǽs, hú heó hit gewrecan mihte, and þaet eác mid dǽdum gelǽste, and hyre folc on twá to-dǽlde, aegþer-ge wíf-menn ge waepned-menn, forþhán-þe þhǽr wíf-menn feóhtath, swá-sáme-swá waepned-menn. Hió mid þhǽm healfan dǽle beforan þhám cyninge farende wǽs, swilce heó fleónde wǽre, oth hió hine gelaedde on án mycel slǽd, and se healfa dǽl wǽs Círuse aefter-fyli-

gende. Thǽr wearth Círus ofslegen, and twá ṭhúsend manna mid him. Seó cwen het ṭhá ṭhám cyninge ṭhaet heáfod of-aceórfan, and bewyrpan on ánne cylle, se wǽs afylled mannes blódes, and ṭhus cwǽth, "Ṭhú ṭhe ṭhyrstende wǽre mannes blódes XXX. wintra, drinc nú ṭhíne fylle."

CAESAR AND POMPEY.

Aefter-ṭhám-ṭhe Róme burh getimbred wǽs VI. hund wintrum and LXVII., Rómane gesealdon Caíuse Iulíuse seofon legíon tó-ṭhón-ṭhaet he sceolde fíf winter winnan on Gallíe. Aefter-ṭhám-ṭhe he hý oferwunnen haefde, he fór on Brittanía ṭhaet ígland, and with ṭhá Bryttas gefeáht, and geflymed wearth on ṭhám lande ṭhe man het Cent-land. Rathe-ṭhaes he gefeáht with ṭhá Bryttas eft on Cent-lande, and hý wurdon aflymede. Heora ṭhridde gefeóht wǽs neáh ṭhǽre eá ṭhe man hǽt Temese, neáh ṭhám forde ṭhe man hǽt Welinga-ford. Aefter-ṭhám gefeóhte, him eóde on hand se cyning, and ṭhá burhwara ṭhe wǽron on Cyrnceastre, and syththan ealle ṭhe on ṭhám íglande wǽron.

Aefter-ṭhám Iulíus fór tó Róme, and bǽd ṭhaet him man bróhte ṭhone triumphan ongean. Ṭhá bebudon hý him ṭhaet he cóme mid feawum mannum tó Róme, and ealne his fultum be-aeftan him lete; ac ṭhá he hámweard fór, him cómon ongean ṭhá ṭhrý ealdormenn, ṭhe him on fultume wǽron, and him sǽdon, ṭhaet hý for his ṭhingum a-draefde wǽron, and eác, ṭhaet ealle ṭhá legíon wǽron Pompeíuse on fultume gesealde, ṭhe on Rómane anwealde wǽron, ṭhaet he ṭhe faestlicre gewin mihte habban with hine. Ṭhá wende eft Iulíus tó his ágenum folce, and wépende mǽnde ṭhá unáre, ṭhe hý him, búton gewyrhton, dydon, and swythost ṭhára manna ṭhe for his ṭhingum forwurdon, and he him aspeón tó siththan ṭhá seofon legíon ṭhe wǽron on Silomone ṭhám lande. Ṭhá Pompeíus, and Cáto, and ealle ṭhá senatus ṭhaet gehýrdon, ṭhá fóron hý

on Craécas, and mycelne fultum gegaderodon, and on Thracíe ṭhaére dúne. Ṭhá fór Iulíus tó Róme, and to-braéc heora mádm-hús, and eall gedaélde ṭhaet ṭhaér-inne waés, ṭhaet is unalýfedlic tó secganne, cwaéth Orosíus, hwaet ṭhaes ealles waés. Aefter-ṭhám he fór tó Samaríam ṭhaet land, and ṭhaér let ṭhreó legíon be-aeftan him, tó-ṭhón-ṭhaet he ṭhaet folc tó him genyddon, and he-sylf, mid ṭhám othrum daéle, fór on Ispaníe, ṭhaér Pompeíus legíon waéron, mid his ṭhrim látteowum, and he hí ealle tó him genydde. Aefter-ṭhám he fór on Craéca-land, ṭhaér his Pompeíus, on ánre dúne, onbád, mid XXX. cyningon, búton his ágenum fultume. Ṭhá fór Pompeíus ṭhaér Marcellus waés, Iulíuses látteow, and hine ofslóh mid eallum his folce. Aefter-ṭhám Iulíus besaét Torquátus, Pompeíuses látteow, on ánum faestene, and him Pompeíus aefter fór; ṭhaér wearth Iulíus geflymed, and his folces feala forslagene, forṭhám-ṭhe him man feáht on twá healfa, on othre healfe Pompeíus, on othre healfe se látteow. Siththan fór Iulíus on Thessalíam, and ṭhaér his fultum gegaderade. Ṭhá Pompeíus ṭhaet gehýrde, ṭhá fór he him aefter mid ungemaétlicum fultume; he haefde hundeahtatig coörtana, ṭhaet we nú Truman hátath, ṭhaet waés on ṭhám dagum of hund manna and án M. Ṭhis eall he haefde búton his ágenum fultume, búton Cátone his geferan, and búton ṭhára senatus; and Iulíus haefde hundeahtatig coörtana. Heora aegṭher haefde his folc on ṭhrim heápum, and hí-sylfe waéron on ṭhám midmestan, and ṭhá othre on twám healfa heora. Ṭhá Iulíus haefde aénne ṭhaéra daéla geflymed, ṭhá clypode Pompeíus him tó, ymbe Rómana ealde gecwyd-raedene, ṭheáh-ṭhe he-sylf gelaéstan ne ṭhóhte, "Gefera, Gefera, gemyne ṭhaet ṭhú úre gefer-raedene and cwyd-raedene tó lange ne oferbraéc." Ṭhá andwearde he him and cwaéth, "On sumer-tíde ṭhú waére mín gefera, and forṭhám-ṭhe ṭhú nú ne eart, me is eall leófost ṭhaet ṭhé is láthost." Ṭhaet waés seó gecwyd-

raeden ṭhe Rómane geset haefdon, ṭhaet heora nán otherne on ṭhone andwlítan ne slóge ṭhǽr-ṭhǽr hí hí aet gefeóhtum gemetton. Aefter ṭhám wordum Pompeíus wearth geflymed mid eallum his folce, and he-sylf siththan oth-fleáh on Asíam, mid his wífe and mid his bearnum, and siththan he fór on Egyptum, and his fultumes bǽd aet Ptoloméuse ṭhám cyninge, and rathe-ṭhaes-ṭhe he tó him cóm, he him het ṭhaet heáfud of-aceórfan, and hit siththan het Iulíuse onsendan, and his hring mid; ac ṭhá man hit tó him bróhte, he wǽs mǽnende ṭhá dǽde mid miclum wópe, forṭhón he wǽs ealra manna mildheortast on ṭhám dagum. Aefter-ṭhám Ptoloméus gelaedde fyrde with Iulíuse and eall his folc wearth geflymed, and he-sylf gefangen, and ealle ṭhá menn Iulíus het ofsleán, ṭhe aet ṭhǽre láre wǽron ṭhaet man Pompeíus ofslóh; and he swá-ṭheáh eft forlet Ptoloméus tó his ríce. Aefter-ṭhám Iulíus gefeáht with Ptoloméus ṭhriwa, and aet aelcon cyrre sige haefde.

Aefter ṭhám gefeóhte ealle Egypti wurdon Iulíuse underṭheowas, and he him siththan hwearf tó Róme, and eft sette senatus, and hine-sylfne man gesette ṭhaet he wǽs hýrra ṭhonne consul ṭhaet hí heton dictátor. Aefter-ṭhám he fór on Africe, aefter Cátone ṭhám consule. Ṭhá he ṭhaet ge-ahsode, ṭhá lǽrde he his sunu ṭhaet he hine ongean fóre, and hine him tó frithe gesóhte, "Forthón-ṭhe," cwǽth he, "ic wát ṭhaet nán swá gód mann ne leofath swá he is on ṭhisson lífe, ṭheáh-ṭhe he me sý se láthosta; and forṭhón eác ic ne maeg findan aet me-sylfum ṭhaet ic hine aefre geseó." Aefter ṭhám worde he eóde tó ṭhǽre burge weallum, and fleáh út ofer, ṭhaet he eall to-baerst. Ac ṭhá Iulíus tó ṭhǽre byrig cóm, he him wǽs swythe uneáth, ṭhaet he tó him cucon ne cóm, and ṭhaet he swylcon deathe swealt. Aefter-ṭhám Iulíus gefeáht with Pompeíuses genefan, and with manige his mágas, and he hí ealle ofslóh, and siththan tó Róme fór, and ṭhǽr wǽs swá andrysn ṭhaet him man dyde feower sithon

ṭhone triumphan, ṭhá he hám cóm. Siththan he fór on Ispaníe, and gefeáht with Pompeíuses twám sunum, and ṭhǽer wǽs his folc swá swithe forslagen, ṭhaet he sume hwíle wénde ṭhaet man hine gefón sceolde, and he for ṭhǽere ondrǽedunge ṭhaes ṭhe swithor on ṭhaet werod ṭhrang, forṭhón-ṭhe him wǽs leófre, ṭhaet hine man ofslóge, ṭhonne hine man gebunde. Aefter-ṭhám he cóm tó Róme, and ealle ṭhá gesetnyssa ṭhe ṭhǽer tó strange wǽeron and tó hearde, he hý ealle gedyde leohtran and líthran. Hit ṭhá, eallum ṭhám senatum ofṭhincendum and ṭhám consulum, ṭhaet he heora ealdan gesetnyssa to-brecan wolde, a-hleopon ṭhá ealle, and hine mid heora mét-seaxum ofsticedon, on heora gemót-erne; ṭhára wúnda wǽs XXVII.

XIII. SELECTIONS FROM KING ALFRED'S BOETHIUS, "DE CONSOLATIONE PHILOSOPHIAE."

CHAPTER I.

On ṭhǽere tíde ṭhe Gotan of Sciththía-mǽgthe with Rómana ríce gewin up-ahófon, and mith heora cyningum—Raedgota and Ellerica wǽeron hátne—Rómana byrig abrǽecon, and eall Italía ríce ṭhaet is betwux ṭhám muntum and Sicilía ṭhám eálande, in anwald gerehton; and ṭhá aefter ṭhám foresprecenum cyningum, Theódric feng tó ṭhám ilcan ríce,—se Theódric wǽs Amulinga; he wǽs Crísten, ṭheáh hè on ṭhám Arríaniscan gedwolan ṭhurhwunode—he gehet Rómanum his freóndscipe, swá-ṭhaet hí móston heora eald-rihta wyrthe beón. Ac he ṭhaet gehát swithe yfele gelǽeste, and swithe wrathe ge-endode mid

manigum máne; ṭḥaet wǽs, tó-eácan othrum unarímedum yflum, ṭḥaet he Ióhannes ṭḥone papan het ofsleán. Ṭḥá wǽs sum consul, ṭḥaet we heretoha hátath,—Boetius wǽs háten—se wǽs in bóc-craeftum and on woruld-ṭḥeawum se rihtwísesta; se ṭḥá ongeat ṭḥá manigfealdan yfelu, ṭḥe se cyning Theódric with ṭḥám Crístenan-dóme, and with ṭḥám Rómaniscum witum dyde. He ṭḥá gemunde ṭḥára éthnessa, and ṭḥára eald-rihta, ṭḥe hí under ṭḥám Cáserum haefdon, heora eald-hláfordum. Ṭḥá ongan he smeágan and leornigan on him-sylfum hú he ṭḥaet rice ṭḥám unrihtwísan cyninge aferran mihte, and on riht-geleáffulra and on rihtwísra anwald gebringan. Sende ṭḥá digellice aerend-gewritu tó ṭḥám Cásere tó Constantinópolim,—ṭḥaet is Créca heáh-burg and heora cyne-stól—for-ṭḥám se Cáser wǽs heora eald-hláford-cynnes, bǽdon hine ṭḥaet he him tó heora Crístendóme, and tó heora eald-rihtum gefultumede. Ṭḥá ṭḥaet ongeat se wael-hreówa cyning Theódric, ṭḥá het he hine gebringan on carcern and ṭḥaerinne belucan. Ṭḥá hit ṭḥá gelamp, ṭḥaet se ár-wyrtha wǽs on swá micele nearonesse becumen, ṭḥá wǽs he swá micle swithor on his móde gedrefed, swá his mód ǽr swithor tó ṭḥám woruld-saelthum gewunod wǽs; and he ṭḥá nánre frófre be-innan ṭḥám carcerne ne gemunde; ac he gefeoll níwol of-dúne on ṭḥá flór, and hine astrehte swithe unrót; and ormód hine-selfne ongan wépan and ṭḥus singende cwǽth:

CHAPTER II.

"Ṭḥá lióth ṭḥe ic wrecca geó lust-baerlice sang, ic sceal nú heófiende singan, and mid swithe ungeradum wordum gesettan. Ṭḥeáh ic geó hwílum gecóplice funde, ac ic nú, wépende and gisciende, of geradra worda misfó. Me ablendon ṭḥás ungetreówan woruld-saeltha; and me ṭḥá for-

leton swá blindne on ṭhis dimne hól! Ṭhá bereáfodon hí me aelcere lustbaernesse, ṭhá-ṭhá ic him aefre betst trúwode; ṭhá wendon hí me heora baec tó, and me mid-ealle fram gewiton. Tó-hwón sceoldon, lá! míne frýnd seggan, ṭhaet ic gesaelig mann wǽre? Hú maeg se beón gesaelig se-ṭhe on ṭhám gesaelthum ṭhurhwunian ne mót?"

CHAPTER III.

1. Ṭhá ic ṭhá ṭhis lióth, cwǽth Boetíus, geomriende asungen haefde, ṭhá cóm ṭhǽr gán in tó me heofencund Wísdóm, ṭhaet mín murnende Mód mid his wordum gegrette, and ṭhus cwǽth: "Hú! ne eart ṭhú se mann, ṭhe on mínre scóle wǽre afed and gelǽered? Ac hwónan wurde ṭhú mid ṭhissum woruld-sorgum ṭhus swithe geswencéd? búton (ic wát) ṭhaet ṭhú haefst ṭhára waepna tó hrathe forgiten ṭhe ic ṭhé ǽr sealde." Ṭhá clipode se Wísdóm, and cwǽth: "Gewítath nú, awirgede woruld-sorga! of mínes ṭhegenes Móde, forṭhám ge sind ṭhá maestan sceáthan. Lǽtath hine eft hweorfan tó mínum lárum." Ṭhá eóde se Wísdóm neár, cwǽth Boetíus, mínum hreówsiendum geṭhóhte, and hit swá niowol hwaet-hwegu up-arǽerde, adrígde ṭhá mínes Módes eágan, and hit fran blíthum wordum, hwaether hit oncneówe his foster-modor? Mid-ṭhám-ṭhe ṭhá ṭhaet Mód with his bewende, ṭhá gecneów hit swithe sweotele his ágne modor, ṭhaet wǽs se Wísdóm, ṭhe hit lange ǽr týde and lǽerde; ac hit ongeat his láre swithe to-torene, and swithe to-brocene mid dysigra handum, and hine ṭhá fran hú ṭhaet gewurde. Ṭhá andwyrde se Wísdóm him, and sǽede, ṭhaet his gingran haefdon hine swá to-torenne, ṭhǽr-ṭhǽr hí tiohhodon, ṭhaet hí hine ealne habban sceoldon. Ac hí gegaderiath manigfeald dysig on ṭhǽre fortrúwunge and on ṭhám gilpe, bútan heora hwelc eft tó hyre bóte gecirre.

2. Þá ongan se Wísdóm hreówsian for þaes Módes tydernesse, and ongan þá giddian, and þus cwæth: "Eálá! on hú grundleásum seáthe þaet Mód þringth, þónne hit bestyrmath þisse worulde ungeþwaernessa; gif hit þónne forgit his ágen leoht, þaet is éce gefeá, and þringth on þá fremdan þistro, þaet sind woruld-sorga, swá-swá þis Mód nú déth. Nú hit náht elles nát bútan gnornunga."

3. Þá se Wísdóm þá and seó Gesceádwísnes þis leóth asungen haefdon, þá ongan he eft sprecan, and cwæth tó þám Móde: "Ic geseó þaet þé is nú frófre máre þearf þonne unrótnesse. Forþám gif þú þé ofsceámian wilt þínes gedwolan, þónne onginne ic þé sona beran, and þé bringe mid me tó heofonum."

4. Þá andswarode him þaet unróte Mód, and cwæth: "Hwaet, lá, hwaet! sind þis nú þá gód and þaet édleán, þe þú ealne wég gehete þám mannum, þe þé heórsumian woldon? Is þis nú se cwide, þe þú me geó sædest, þaet se wísa Pláto cwæde, þaet wæs, þaet nán anweald nære riht bútan rihtum þeawum? Gesíhst þú nú, þaet þá rihtwísan sind láthe and forþrycte, forþám hí þínum willan woldon fylgan? and þá unrihtwísan syndon up-ahafene þurh heora won-dæda, and þurh heora selflice? Þaet hí þý éth maegon heora unriht-gewill forth-bringan, hí sind mid gifum and mid gestreónum gefyrthrode. Forþám ic nú wille geornlice tó Gode cleopian." Ongan þá giddian, and þus singende cwæth:

CHAPTER IV.

"Eálá þú Scippend heofones and eorthan! þú þe on þám écan setle rícsast! þú þe on hraedum faerelde þone heofon ymb-hweorfest! And þá tunglu þú gedést þé gehýrsume; and þá sunnan þú gedést, þaet heó

mid hyre beorhtan scíman ṭḥá ṭḥeostro adwaescth ṭḥáere sweartan nihte. Swá déth eác se mona mid his blácan leohte, ṭḥaet ṭḥá beorhtan steorran dunniath on ṭḥám heofone; geá, eác hwílum ṭḥá sunnan hyre leohtes bereáfath, ṭḥónne he betwux us and hire wyrth; geá, eác hwílum ṭḥone beorhtan steorran, ṭḥe we hátath morgen-steorra, ṭḥone ilcan we hátath othre naman, aefen-steorra. Ṭḥú, ṭḥe ṭḥám winter-dagum sellest scorte tída, and ṭḥaes sumeres dahum, langran! Ṭḥú, ṭḥe ṭḥá treowa, ṭḥurh ṭḥone stearcan wind northan and eástan on herfest-tíd, heora leáfa bereáfast; and eft on lengten, othru leáf sellest, ṭḥurh ṭḥone smyltan súthan westernan wind! Hwaet! ṭḥé ealle gesceafta heórsumiath, and ṭḥá gesetnessa ṭḥínra beboda healdath, bútan men ánum, se ṭḥé oferheórth! Eálá ṭḥú aelmihtiga Scippend and Rihtend ealra gesceafta! help nú ṭḥínum earmum man-cynne. Hwý ṭḥú, lá Drihten! aefre woldest ṭḥaet seó Wyrd swá hwyrfan sceolde? Heó ṭḥreáth ṭḥá unscyldigan, and náht ne ṭḥreáth ṭḥá scyldigan. Sittath mánfulle on heáh-setlum, and hálige under heora fótum ṭḥrycath. Sticiath gehydde beorhte craeftas, and ṭḥá unrihtwísan táelath ṭḥá rihtwísan. Náht ne deriath mannum máne áthas, ne ṭḥaet leáse hlot, ṭḥe býth mid ṭḥám wrencum bewrigen. Forṭḥám went nú full-neáh eall man-cyn on tweónunga, gif seó Wyrd swá hweorfan mót on yfelra manna gewill, and ṭḥú hyre nelt stíran. Eálá mín Drihten! ṭḥú ṭḥe ealle gesceafta ofersíhst, háwa nú mildlice on ṭḥás earman eorthan, and eác on eall man-cyn; forṭḥám hit nú eall winth on ṭḥám ythum ṭḥisse worulde."

CHAPTER VI.

"Lóca nú be ṭḥáere sunnan, and eác be othrum tunglum. Ṭḥónne sweartan ṭḥá wolcnu him beforan gáth, ne mage hí ṭḥónne heora leoht sellan. Swá-eác se sútherna wind

hwílum miclum storme gedrefeth ṭhá sáe, ṭhe áer wáes smylte wedere glaes-hluttor on tó seónne. Ṭhónne heó ṭhónne swá gemenged wyrth mid ṭhám ythum, ṭhónne wyrth heó swithe hrathe ungladu, ṭheáh heó áer gladu wáere on tó lócianne. Hwaet eác se bróc, ṭheáh he swithe of his riht-ryne, ṭhónne ṭháer micel stán wealwiende of ṭhám heán munte on-innan fealth, and hine to-dáelth and him his riht-rynes withstent. Swá dóth nú ṭhá ṭheostro ṭhínre gedrefednesse withstandan mínum leohtum lárum. Ac gif ṭhú wilnige, on rihtum geleáfan, ṭhaet sóthe leoht oncnáwan, afyr fram ṭhé ṭhá yfelan saeltha and ṭhá unnýttan, and eác ṭhá unnýttan ungesaeltha and ṭhone yflan ége ṭhisse worulde: ṭhaet is, ṭhaet ṭhú ṭhé ne anhebbe on ofermétto on ṭhínre gesúndfulnesse, and on ṭhínre orsorgnesse; ne eft ṭhé ne ge-ortrýwe nánes gódes on nánre witherweardnesse. Forṭhám ṭhaet mód symle bíth gebunden mid gedrefednesse, ṭháer ṭhissa twéga yfela auther ríesath."

CHAPTER VIII.

Ṭhá cwáeth ṭhaet Mód: "Ic me ongite aeghwónan scyldigne, ac ic eom mid ṭhaes láthes sáre swá swithe ofṭhrycced, ṭhaet ic inc ge-andwyrdan ne maeg." Ṭhá cwáeth se Wísdóm eft: "Ṭhaet is nú-gyt ṭhínre unrihtwísnesse, ṭhaet ṭhú eart full-neáh forṭhóht. Ac ic nolde ṭhaet ṭhú ṭhé forṭhóhtest; ac ic wolde ṭhaet ṭhé sceámode swelces gedwolan, forṭhám se-ṭhe hine forṭhencth, se bíth ormód, ac se-ṭhe hine sceámath, se bíth on hreówsunga. Gif ṭhú nú gemunan wilt ealra ṭhára árwyrthnessa, ṭhe ṭhú, for ṭhisse worulde, haefdest siththan ṭhú áerest geboren wáere oth ṭhisne daeg; gif ṭhú nú atellan wilt calle ṭhá blíthnessa with ṭhám unrótnessum; ne miht ṭhú full-eáthe cwethan, ṭhaet ṭhú earm sý and ungesaelig. Forṭhám ic ṭhé giungne underfeng untýdne and ungelaéredne; and

ṭhé tó bearne genam, and tó mínum tyhtum getýde. Hwá maeg ṭhónne áht othres cwethan, bútan ṭhú wǽere se gesaeligesta, ṭhá ṭhú me wǽere ǽer leóf ṭhonne cuth, and ǽer-ṭhón-ṭhe ṭhú cuthest mínne tyht and míne ṭheawas, and ic ṭhé geongne gelǽerde swylce snyttro swylce manigum othrum yldran gewittum oftogen is; and ic ṭhé gefyrthrede mid mínum lárum, tó-ṭhón-ṭhaeṭ ṭhé man tó dómere geceás. Gif ṭhú nú forṭhám cwist, ṭhaet ṭhú gesaelig ne síe, ṭhaet ṭhú nú naefst ṭhá hwílendlican árwyrthnessa and ṭhá blíthnessa ṭhe ṭhú ǽer haefdest, ṭhónne ne eart ṭhú ṭheáh ungesaelig; forṭhám-ṭhe ṭhá unrótnessa ṭhe ṭhú nú on eart, swá-ylce ofergáth, swá ṭhú cwist ṭhaet ṭhá blissa ǽer dydon. Wénst ṭhú nú, ṭhaet ṭhé ánum ṭhyllic hwearfung, ṭhyllic unrótnes on becómon, and nánum othrum móde swylc ne onbecóme, ne ǽer ṭhé ne aefter ṭhé? Oththe wénst ṭhú ṭhaet, on ǽenigum menniscum móde, maege áht faest-raedlices beón, búton hwearfunga? Oththe gif hit on ǽenigum men ǽenige hwíle faestlice wunath, se death hit huru afirreth, ṭhaet hit beón ne maeg ṭhǽer hit ǽer wǽes. Hwaet syndon ṭhá woruld-saeltha othres búton deathes tácnung? Forṭhám se death ne cymth tó nánum othrum ṭhingum, bútan ṭhaet he ṭhaet líf afyrre: swá-eác ṭhá woruld-saeltha cumath tó ṭhám móde, tó-ṭhám-ṭhaet hí hit benimon ṭhaes ṭhe him leófast bíth ṭhisse worulde, ṭhaet býth, ṭhónne-ṭhónne hie him fram gewítath. Gesecge, lá Mód! hwaether ṭhé betere ṭhince, nú nán-wuht woruldlices faestes and unhwearfiendes beón ne maeg? hwaether-ṭhe ṭhú hý forseó, and, ṭhínes ágenes ṭhances, hí forlete búton sáre? hwaether-ṭhe ṭhú gebíde, hwónne hí ṭhé sorgiendne forleton?"

CHAPTER IX.

Ṭhá ongan se Wísdóm singan, and giddode ṭhus: "Ṭhónne seó sunne, on hadrum heofone, beorhtost scíneth, ṭhónne

aṭheostriath ealle steorran, forṭhám-ṭhe heora beorhtnes ne býth nán for hire. Ṭhónne smylte bláweth súthan-westan wind, ṭhónne weaxath swithe hrathe feldes blosman; ac ṭhónne se stearca wind cymth northan-eástan, ṭhónne to-weorpth he swithe hrathe ṭhǽre rósan wlíte. Swá, oft, ṭhone tó smyltan sǽ ṭhaes northan windes yst onstyreth. Eálá! ṭhaet nán-wuht nis faeste-standendes weorces á wuniende on worulde."

CHAPTER XII.

Ṭhá ongan se Wísdóm gliowian, and gyddode ṭhus—ýcte ṭhaet spell mid leóthe ṭhaet he ǽr sǽde, and cwǽth: "Se-ṭhe wille faest hús timbrian, ne sceal he hit nó settan uppan ṭhone hehstan cnól: and se-ṭhe wille godcundne wísdóm sécan, ne maeg he hine with ofermétto. And, eft, se-ṭhe wille faest hús timbrian, ne sette he hit on sand-beorgas; swá-eác, gif ṭhú wísdóm timbrian wille, ne sette ṭhú hine uppan ṭhá gitsunga. Forṭhám, swá-swá sígende sand ṭhone ren swylgth, swá swylgth seó gitsung ṭhá dreósendan wélan ṭhisses middan-eardes, forṭhám hió hiora simle bíth ṭhurstigu. Ne maeg hús náht lange standan on ṭhám heán munte, gif hit full-ungemǽtlic wind gestent; naeft ṭhaet ṭhaette on ṭhám sígendan sande stent for swithlicum ren. Swá-eác, ṭhaet mennisce mód bíth under-eten, and awéged of his stéde, ṭhónne hit se wind strangra geswinca astyreth, oththe se ren ungemǽtlices ymb-hogan. Ac se-ṭhe wille habban ṭhá écan gesaeltha, he sceal fleón ṭhone frecnan wlíte ṭhisses middan-eardes, and timbrian ṭhaet hús módes on ṭhám faestan stáne eáthmétto; forṭhán-ṭhe Críst eardath on ṭhǽre dene eáthmódnesse, and on ṭhám gemynde wísdómes. Forṭhám simle se wísa mann eall his líf lǽt on gefeán, unonwendendlice and orsorge, ṭhónne he forsíhth aegṭher-ge ṭhás eorthlican gód, ge-eác ṭhá yflu; and hópath tó ṭhám tó-weardan ṭhaet sind thá écan. For-

ṭḥám-ṭḥe God hine gehelt aeghwónan, singallice wuniende on his módes gesaelthum; ṭḥeáh-ṭḥe se wind ṭḥára earfotha, and seó singale gýmen ṭḥissa woruld-saeltha, him on-bláwe."

CHAPTER XV.

Ṭḥá seó Gesceádwísnes ṭḥá ṭḥis spell asáed haefde, ṭḥá ongan heó singan, and ṭḥus cwáeth: "Eálá, hú gesaelig seó forme yldu wáes ṭḥisses middan-eardes! ṭḥá aelcum men ṭḥúhte genóg on ṭḥáere eorthan waestmum. Náeron ṭḥá wélige hámas, ne mislíce swét-métas, ne drincas; ne deórwyrthra hráegla hí ne gýrndon, forṭḥám hí ṭḥá-gyt náeron, ne hí nán-wuht ne gesawon, ne ne gehýrdon. Ne gýmdon hí nánes fyren-lustes, búton swithe gemáetlice ṭḥá gecynde be-eódon. Ealne wég hí áeton áene on-daeg, and ṭḥaet wáes tó aefenes. Treowa waestmas hí áeton, and wyrta. Nálles scír wín hí ne druncon, ne nánne waetan hí ne cuthon with hunige mengan, ne seolcenra hráegla mid mislícum bleówum hí ne gýmdon. Ealne wég hí slepon úte on treowa sceádum. Hlutterra wella waeter hí druncon. Ne geseáh nán cépa eáland, ne waroth, ne gehýrde nan mann ṭḥá-gyt nánne scip-here, ne furthon ymbe nán gefeóht sprecan. Ne wáes seó eorthe ṭḥá-gyt besmiten mid ofslegenes mannes blóde, ne man furthum gewúndod. Ne man ne geseáh ṭḥá-gyt yfel-willende menn; náenne weorthscipe nacfdon hi, ne hí nán mann ne lufude. Eálá, ṭḥaet úre tída nú ne mihton weorthan swilce! Ac nú manna gitsung is swá byrnende swá ṭḥaet fýr on ṭḥáere helle, seó is on ṭḥám munte ṭḥe Aetna hátte, on ṭḥám íglande ṭḥe Sicilía hátte. Se munt bíth simle swefle byrnende, and ealle ṭḥá neáh-stowa ṭḥáer ymb-útan forbaernth. Eálá, hwaet se forma gitsere wáere, ṭḥe áerest ṭḥá eorthan ongan delfan aefter golde, and aefter gimmum; and ṭḥá frecnan deór-

wurthnessa funde, ṭhe áer behyde wáeron and behelode mid ṭháere eorthan!"

CHAPTER XXIII.

Ṭhá se Wísdóm ṭhá ṭhis spell areht haefde, ṭhá ongan he eft giddian, and ṭhus cwáeth: "Swá-hwá-swá wille sáwan westm-baere land, of-atió áerest ṭhá ṭhornas, and ṭhá fyrsas, and ṭhaet fearn, and ealle ṭhá weód ṭhe he geseó ṭhaet ṭhám aecerum derigon, ṭhaet se hwáete maege ṭhý bet weaxan. Eác is ṭheós bysen tó geṭhencanne, ṭhaet is, ṭhaet aelcum men ṭhincth huniges bió-breád ṭhý weorodra, gif he hwaene áer biteres onbirigth. And eft, smylt weder bíth ṭhý ṭhanc-wyrthre, gif hit hwaene áer bíth stearce stormas, and northan windas, and micle renas and snáwas. And ṭhanc-wyrthre bíth eác ṭhaes daeges leoht for ṭháere egeslican ṭhiostro ṭháere nihte, ṭhonne hit wáere, gif nán niht náere. Swá bíth eác micle ṭhý winsumrë sió sóthe gesaelth tó habbanne aefter ṭhám earmthum ṭhisses andweardan lífes. And eác micle ṭhý éth ṭhú miht ṭhá sóthan gesaeltha gecnáwan, and tó hiora cyththe becuman, gif ṭhú áerest awyrtwalast of ṭhínum móde ṭhá leásan gesaeltha, and hí atíhst of ṭhám grunde. Siththan ṭhú hí ṭhónne gecnáwan miht, ṭhónne wát ic ṭhaet ṭhú ne wilnast nánes othres ṭhinges ofer ṭhá."

CHAPTER XXV.

Ṭhá se Wísdóm ṭhá ṭhis spell asáed hefde, ṭhá ongan he eft singan, and ṭhus cwáeth: "Ic wille nú mid giddum gecythan, hú wundorlice Drihten welt ealra gesceafta mid ṭhám brídlum his anwealdes, and mid hwilcere endebyrdnesse he gestatholath and gemétgath ealle gesceafta, and hú he hí haefth geheathorade and gehaefte mid his unan-

bindendlicum racentum, ṭhaet aelc gesceaft bíth heald on locum with hire gecynde—tháere gecynde ṭhe heó tó gesceapen wáes—búton mannum and sumum englum, ṭhá weorthath hwílum of hiora gecynde. Hwaet seó leó, ṭheáh hió wel tám sý, and faeste racentan haebbe, and hire magister swithe lufige and eác ondráede; gif hit aefre gebyreth, ṭhaet heó blódes onbirigth, heó forgit sona hire niwan táman, and gemuneth ṭháes wildan gewunan hire yldrena. Onginth ṭhónne ryn, and hire racentan brecan, and abít áerest hire látteow, and siththan aeghwaet ṭhaes ṭhe heó gefón maeg, ge manna, ge neáta. Swá dóth eác wudu-fuglas. Ṭheáh hí beón wel atémede, gif hi on ṭhám wuda weorthath, hí forseóth heora láreowas, and wuniath on heora gecynde. Ṭheáh heora láreowas him ṭhónne beódon ṭhá ilcan métas ṭhe hí áer táme mid gewénedon, ṭhónne ne reccath hí ṭhára méta, gif hí ṭhaes wuda benugon; ac ṭhincth him wynsumre, ṭhaet him se weald on-cwethe, and hí gehíron otherra fugela stemne. Swá bíth eác ṭhám treowum ṭhe him gecynde bíth upheáh tó standanne. Ṭheáh ṭhú teó hwelcne bóh of-dúne tó ṭháere eorthan, swelcne ṭhú bugan maege; swá ṭhú hine aláetst, swá sprincth he up, and wrigeth with his gecynde. Swá déth eác seó sunne. Ṭheáh heó ofer midne daeg onsíge, and lúte tó ṭháere eorthan, eft heó secth hire gecynde, and stígth on ṭhá diglan wégas with hire uprynes, and swá hicgeth ufor and ufor, oth-ṭhaet hió cymth swá up swá hire yfemeste gecynd bíth. Swá déth aelc gesceaft. Wrigeth with his gecynde, and gefáegen bíth, gif hit aefre tó cuman maeg. Nis nán gesceaft gesceapen ṭhára, ṭhe ne wilnige ṭhaet hit ṭhider cuman maege, ṭhónan-ṭhe hit áer cóm, ṭhaet is, tó raeste and tó orsorgnesse. Seó raest is mid Gode, and ṭhaet is God. Ac aelc gesceaft hwearfath on hire-selfre, swá-swá hweól; and tó-ṭhám heó swá hwearfath ṭhaet heó eft cume ṭháer heó áer wáes, and beó ṭhaet ilce ṭhaet heó áer wáes, ṭhónecan-ṭhe heó útan be-

hwerfed síe,—ṭhaet ṭhaet hió áer wáes, and dó ṭhaet ṭhaet heó áer dyde."

CHAPTER XXVIII.

Ṭhá se Wísdóm ṭhá ṭhis spell asáed haefde, ṭhá ongan he eft giddigan, and ṭhus cwáeth: "Ṭheáh nú se unrihtwísa cyning, Néron, hine gescrydde mid eallum ṭhám wlítigestum wáedum, and mid aelces cynnes gimmum geglende, hú ne wáes he, ṭheáh, aelcum witum láth and unweorth, and aelces unṭheawes and firen-lustes full? Hwaet, he ṭheáh weorthode his deórlingas mid miclum wélum; ac hwaet wáes him ṭhý bet? Hwelc gesceádwís mann mihte cwethan, ṭhaet he á ṭhý weorthra wáere, ṭheáh he hine weorthode?"

CHAPTER XXX.

1. Ṭhá se Wísdóm ṭhá ṭhás fitte asungen haefde, ṭhá ongan he eft secgan spell, and cwáeth: "Is ṭhaet ungerisenlic wuldor ṭhisse worulde and swithe leás, be ṭhám wáes geó singende sum sceóp ṭhá he forseáh ṭhis andwearde líf." He cwáeth: "Eálá, wuldor ṭhisse worulde! forhwí ṭhé háton dysige menn mid leásre stemne Wuldor nú ṭhú nán eart! Forṭhám-ṭhe má man haefth micelne gilp, and micelne wuldor, and micelne weorthscipe for dysiges folces wénan, ṭhonne he haebbe for his gewyrhtum. Ac gesecge me nú hwaet ungerisenlicre sý ṭhonne ṭhaet? oththe forhwí hí ne magon heora má sceámigan ṭhonne fáegnian, ṭhónne hí geheórath, ṭhaet him man on-líhth? Ṭheáh man nú hwone gódra mid rihte hérige, ne sceal he ná ṭhe rathor tó ungemáetlice fáegnian ṭhaes folces worda; ac ṭhaes he sceal fáegnian, ṭhaet hí him sóth on-secgath. Ṭheáh he nú ṭhaes fáegnige, ṭhaet hí his naman bráedon, ne bíth he ná ṭhe rathor swá brád swá he teohgath: forṭhám hí hine

ne magon tó-brǽdan geond ealle eorthan, þeáh hí on sumum lande magon; forþhám, þeáh he sý ánum gehýred, þónne bíth he othrum ungehýred; þeáh he on þhám lande sý mǽra, þónne bíth he on othrum unmǽra. Forþhám is þaes folces hlisa aelcum men for náht tó habbanne, forþhám hit tó aelcum men ne cymth be his gewyrhtum, ne huru nánum ealne wég ne wuniath. Geþenc nú, ǽrest, be þhám gebyrdum. Gif hwá þaes gilpth, hú ídel and hú unnýt se gilp bíth; forþhám-þe aelc mann wát þaet ealle menn of ánum faeder cómon and of ánre meder. Oththe eft, be þaes folces hlisan, and be heora hérunge. Ic nát hwaet we þaes fǽgniath. Þeáh þá nú fore-mǽre sýn þe folcisce menn hérigath, þeáh beóth þá fore-mǽrran and rihtlicran tó hérigenne, þá-þe beóth mid craeftum gewyrthode. Forþhám-þe nán mann ne bíth mid rihte for othres góde, ne for his craeftum ná þý mǽrra ne ná þý gehýredra, gif he him-self naefth. Hwaether þú nú beó á þý faegerra for othres mannes faegere? Bíth men fullytle þý bet, þeáh he gódne faeder haebbe, gif he-self tó náhte ne maeg. Forþhám ic lǽre, þaet þú fǽgnige otherra manna gódes, and heora aethelo, tó-þón-swithe, þaet þú ne tilige þé-selfum ágnes. Forþhám-þe aelces mannes gód, and his aethelo beóth má on þhám móde, þonne on þhám flaesce. Þaet án ic wát, þeáh, gódes on þhám aethelo, þaet manigne mann sceámath þaet he weorthe wyrsa þonne his yldran wǽron, and forþhám hicgeth eallon maegne þaet he wolde, þára betstena sumes þeawas, and his craeftas, gefón."

2. Þá se Wísdóm þá þis spell areht haefde, þá ongan he singan ymbe þaet ilce, and cwǽth: "Hwaet ealle menn haefdon gelícne fruman, forþhám hí ealle cómon of ánum faeder and of ánre meder; ealle hí beóth gyt gelíce acennede. Nis þaet nán wundor, forþhám-þe án God is Faeder ealra gesceafta; forþhám he hí ealle gesceóp, and ealra welt. He sylth þǽre sunnan leoht, and þhám mo-

nan, and ealle tunglu geset. He gesceóp menn on eorthan, gegaderode ṭḥá saula and ṭḥone líc-haman mid his ṭḥám anwealde, and ealle menn gesceóp emn-aethele on ṭḥaére fruman-gecynde. Hwí ofermódige ge, ṭḥónne, ofer othre menn for eowrum gebyrdum, búton anweorce? nú ge nánne ne magon metan unaethelne, ac ealle sind emn-aethele, gif ge willath ṭḥone fruman-sceaft geṭḥencan, and ṭḥone Scyppend, and siththan eower aelces acennednesse. Ac ṭḥá riht-aethelo bíth on ṭḥám móde, naes on ṭḥám flaesce, swá-swá we aér saédon. Ac aelc mann, ṭḥe eallunga underṭḥeoded bíth unṭḥeawum, forlaét his Scyppend, and his fruman-sceaft, and his aethelo, and ṭḥónan wyrth unaethelad oth-ṭḥaet he wyrth unaethel."

XIV. KING ALFRED'S EPISTLE TO BISHOP WULFSIGE.

Aelfred, Cyning, háteth grétunge Wulfsige, Bisceope, his worthum luflice and freóndlice, and ṭḥé cythan háte, ṭḥaet me cóm swithe oft on gemynd, hwylce witan geó waéron geond Angel-cyn, aegṭḥer-ge godcundra háda ge woruldcundra, and hú gesaeliglice tída ṭḥá waéron geond Angel-cyn, and hú ṭḥá cyningas ṭḥe ṭḥone anweald haefdon ṭḥaes fólces, Gode and his aerend-writum hýrsumodon; and hú hí aegṭḥer-ge heora sybbe ge heora sydu and ge heora anweald innan borde gehealdon, and eác út hira ethel rýmdon; and hú him ṭḥá speow, aegṭḥer-ge mid wíge ge mid wísdóme; and eác ṭḥá godcundan hádas, hú georne hí waéron aegṭḥer-ge ymbe lára ge ymbe leornunga, and ymbe ealle ṭḥá ṭḥeow-dómas ṭḥý hý Gode sceoldon, and hú man

út on borde wísdóm and láre hider on land sóhte, and hú we hí nú sceoldon úte begitan, gif we hí habban sceoldon. Swá cláene heó wǽs oth-feallen on Angel-cynne, þaet swithe feawa wǽron be-heónan Humbre þe hira þenunge cuthon understandan on Englisc, oththe furthon án aerend-gewrit of Ledene on Englisc areccan; and ic wéne þaet náht manige be-geondan Humbre nǽron. Swá feawa heora wǽron, þaet ic furthon ánne ǽnlepne ne maeg geþencan be-súthan Thamise þá-þá ic tó ríce feng. Gode ael-mihtigum sý þanc, þaet we nú ǽnigne on-steal habbath láreowa. Forþám ic þé beóde, þaet þú dó swá ic ge-lýfe þaet þú wille, þaet þú, þe þíssa woruld-þinga tó þám ge-aemtige, swá þu oftost maege, þaet þú þone wísdóm þe þé God sealde þǽer-þǽer þú hine befaestan maege befaeste. Geþenc hwilce wítu us þá becómon for þisse woruld, þá-þá we hit ná-hwaether ne selfe ne lufedon, ne eác othrum mannum ne lýfdon. Þone naman ánne we lufdon þaet we Crístene wǽron, and swithe feawa, þá þeawas. Þá ic þis eall gemunde, þá gemunde ic eác hú ic geseáh, ǽrþám-þe hit eall for-heregod wǽre and for-baerned, hú þá circan geond eall Angel-cyn stódon máthma and bóca ge-fyllede, and eác micelre maeniu Godes þeowa, and þá swithe lytle feorme þára bóca wiston, forþám-þe hí hira nán þing ongitan ne mihton, forþám-þe hí nǽron on hira ágen geþeód awritene; swilce hí cwǽdon úre yldran, þá-þe þás stowa ǽr heoldon, hí lufedon wísdóm, and þurh þone hí begeaton wélan and us láefdon. Hér man maeg gyt geseón hira swǽth; ac we him ne cunnon aefter spyr-gean, forþám we habbath aegþer forlǽten ge þone wélan ge þone wísdóm, forþam-þe we noldon tó þám spóre mid úre móde on-lútan. Þá ic þá þis eall ge-munde, þá wundrode ic swithe þára gódra witena þe geó wǽron geond Angel-cyn, and þá béc be-fullan ealle geleornod haefdon, þaet hira þá nánne dǽl noldon on

hira ágen geṭheód wendan, ac ic ṭhá sona eft me-sylfum andwyrde and cwáeth, hí ne wéndon ṭhaet aefre menn sceoldon swá receleáse wurthan, and seó lár swá oth-feallan. For ṭháere wilnunge hí hit forleton, and woldon ṭhaet hér ṭhe mára wísdóm on lande wáere, ṭhý we má geṭheóda cuthon. Ṭhá gemunde ic hú seó áe wáes áerest on Ebreïsc-geṭheóde fundon, and eft ṭhá Crécas geleornodon; ṭhá wendon hí hit on hira ágen geṭheód ealle, and eác ealle othre béc; and eft Leden-wara swá sona siththan hí hit geleornodon, hí wendon ealle ṭhurh wíse wealh-stódas on heora ágen geṭheód; and eác ealle othre Crístene ṭheóda sumne dáel hira on hira ágen geṭheód wendon. Forṭhý me ṭhincth betere, gif eow swá ṭhincth, ṭhaet we eác súme béc ṭhá ṭhincath beṭhyrfyste sýn eallum mannum tó witanne, ṭhaet we ṭhá on ṭhaet geṭheód wendon ṭhe we ealle ge-cnáwan maegon, and ge-dón, swá we swithe eáthe magon mid Godes fultume, gif we ṭhá stilnesse habbath, ṭhaet eall seó geoguth ṭhe nú is on Angel-cynne freóra manna, ṭhára ṭhe ṭhá spéda haebbon ṭhaet hí ṭhám befeólan maegon, sýn tó leornunga oth-faeste, ṭhá hwíle ṭhe hí nánre othre nóte ne maegon, oth fyrst ṭhe hí wel cunnon Englisc gewrit aráedan. Láere man siththan furthor on Leden-geṭheóde, ṭhá-ṭhe man furthor láeran wille, and tó heáran háde dón wille. Ṭhá ic gemunde hú seó lár Leden-geṭheódes áer ṭhysum afeallen wáes geond Angel-cyn, and ṭheáh manige cuthon Englisc gewrit aráedan, ṭhá ongan ic gemong othrum mislícum and manigfealdum bisgum ṭhisses cyne-ríces ṭhá bóc wendan on Englisc ṭhe is genemned on Leden *Pastoralis*, and on Englisc *Hirde-bóc*, hwílum word be worde, hwílum andgit of andgite, swá-swá ic hí geleornode aet Plegmunde mínum aerce-biscope, and aet Assere mínum biscope, and aet Grimbolde mínum maesse-preoste, and aet Jóhanne mínum maesse-preoste. Siththan ic hí ṭhá geleornod haefde, swá-swá ic hí forstód swá ic hí andgitlicost areccan meahte, ic hí on

Englisc awende; and tó aelcon biscop-stóle on mínum ríce wylle áne on-sendan, and on aelcre bíth án aestel se bíth on fiftigum mancessa; and ic bebeóde on Godes naman, ṭhaet man ṭhone aestel fram ṭhǽre béc ne dó, ne ṭhá bóc fram ṭhám mynstre, uncuth, hú lange ṭhǽr swá gelǽrede biscopas sýn, swá-swá nú Gode ṭhanc wel-hwǽr sindon. Forṭhý ic wolde ṭhaet hí ealne wég aet ṭhǽre stowe wǽron, búton se biscop hí mid him habban wylle, oththe heó hwǽr tó lǽne sý oth-ṭhaet hwá othre bí-wríte.

XV. SELECTIONS FROM A POPULAR TREATISE UPON ASTRONOMICAL PHENOMENA.

THE CAUSE OF NIGHT.

Ure eorthlice niht sóthlice cymth ṭhurh ṭhǽre eorthan sceáde. Ṭhónne seó sunne gǽeth on aefnunge under ṭhissere eorthan, ṭhónne bíth ṭhǽre eorthan brádnys betwux us and ṭhǽre sunnan, ṭhaet we hyre leóman lihtunge nabbath oth-ṭhaet heó eft on otherne ende up-astíhth.

THE DIVISION OF THE NIGHT.

Seó niht haefth seofon dǽlas, fram ṭhǽre sunnan set-lunge oth hyre up-gang: án ṭhǽra dǽla is *crepusculum*, ṭhaet is aefen-glóma; other is *vesperum*, ṭhaet is aefen, ṭhónne se aefen-steorra betwux hrepsunge aet-eówath; ṭhridda is *conticinium*, ṭhónne ealle ṭhing suwiath on heora reste; feórtha is *intempestum*, ṭhaet is mid-niht; fifta is *gallicinium*, ṭhaet is han-cred; syxta is *matutinum*, oththe

aurora, ṭhaet is daeg-red; seofotha is *diluculum*, ṭhaet is áer-morgen, betwux ṭhám daeg-rede and sunnan up-gange.

THE LUNAR YEAR, AS DISTINGUISHED FROM THE SOLAR.

Nú miht ṭhú understandan, ṭhaet laessan ymbe-gang haefth se mann ṭhe gáeth onbúton án hús, ṭhonne se-ṭhe ealle ṭhá burh be-gáeth; swá-eác se mona haefth his ryne hrathor a-urnen on ṭhám laessan ymb-hwyrfte, ṭhonne seó sunne haebbe on ṭhám máran; ṭhis is ṭhaes monan geár.

CONCERNING THE EARTH.

Middan-geard is geháten eall ṭhaet binnan ṭhám *firmamentum* is. *Firmamentum* is ṭheós roderlice heofen, mid manigum steorrum amet; seó heofen, and sáe, and eorthe, synd geháténe Middan-geard. Seó *firmamentum* tyrnth symle onbútan us under ṭhissere eorthan and bufon, ac ṭháer is ungerím faec betwux hire and ṭháere eorthan; feower and twentig tída beóth agáne, ṭhaet is án daeg and án niht, áerṭhám-ṭhe heó beó áene ymb-tyrned, and ealle ṭhá steorran ṭhe hyre on faeste synd, turniath onbútan mid hyre. Seó other stent on middan, ṭhurh Godes mihte swá gefaestnod, ṭhaet heó naefre ne býth ufor ne neothor, ṭhonne se aelmihtiga Scyppend, ṭhe ealle ṭhing hylt búton geswince, hí ge-stathelode. Aelc sáe, ṭheáh-ṭhe heó deóp sý, haefth grund on ṭháere eorthan, and seó eorthe abyrth ealle sáe, and ṭhone garsecg, and ealle wyll-springas and eán ṭhurh hyre yrnath; swá-swá áeddran licgath on ṭhaes mannes líc-haman, swá licgath ṭhá waeter-áeddran geond ṭhás eorthan; naefth náthor ne sáe ne eá náenne stéde búton on eorthan.

THE FORM OF THE EARTH.

Seó eorthe stent on gelícnesse ánre pinn-hnute, and seó sunne glít onbúton be Godes gesetnysse, and on ṭhone ende ṭhe heó scínth is daeg ṭhurh hyre lihtunge, and se ende ṭhe heó forlǽt, bíth mid ṭheostrum ofer-ṭheáht, oth-ṭhaet heó eft ṭhyder ge-neáhlǽece.

XVI. RECIPIES.

WITH THAM HEAFOD-ECE.

FOR THE HEADACHE.

Genim faet full grénre rúdan leáfa, and senepes sǽdes cuclere fulne, ge-gnid tó-gaedere, dó aeges ṭhaet hwíte tó, cuclere fulne, ṭhaet sió seálf síe ṭhicce, smíre mid fethere on ṭhá healfe ṭhe sár ne síe.

WITH POCCUM.

FOR POCKS.

Swithe sceal man blód lǽtan, and drincan ameltodre buteran bollan fulne; gif híe út-sleán, aelcne man sceal awég adelfan mid ṭhorne, and ṭhónne wín oththe alor-drinc drype on-innan; ṭhónne ne beóth hý gesýne.

WITH WEDE-HUNDES SLITE.

FOR THE BITE OF A MAD DOG.

Genim twá cipan oththe ṭhreó, seóth, gebrǽed on ahsan, meng with rysle and hunige, lecge on. . . . Eft, genim wég-brǽedan, móran, ge-cná with rysle, dó on ṭhaet dolh, ṭhónne ascrypth hió ṭhaet attor awég.

TO WUNDE CLAENSUNGE.

FOR THE CLEANSING OF A WOUND.

Genim cláen hunig, gewyrme tó fýre, gedó ṭhónne on cláen faet, dó sealt tó, and hrere oth-ṭhaet hit haebbe bríwes ṭhicnesse, smíre ṭhá wúnde mid, ṭhónne fullath hió.

WITH OF-ASLEGENUM LIMB.

FOR AN AMPUTATED LIMB.

Gif men sí lim of-aslegen, finger, oththe fót, oththe hand; gif ṭhaet mearh úte síe, genim sceápes mearh gesoden, lecge on ṭhaet other mearh, awríth swithe wel neahterne.

HU MAN SCEAL EAG-SEALVE WYRCEAN.

HOW TO MAKE EYE-SALVE.

Genim streáw-berian, wísan nithe-wearde, and pipor, gecnúwa wel, dó on cláth, bebind faeste, lecge on ge-swét wín, láet ge-dreopan on ṭhá eágan áenne dropan.

DRINC WITH FEOND-SEOCUM MAN, OF CIRIC-BELLAN TO DRINCANNE.

A DRINK FOR A MAN AFFLICTED BY EVIL SPIRITS, TO BE IMBIBED OUT OF A CHURCH BELL.

Genim gyth-rife graes, gearwe, elehtre, betonice, attorláthe, carruc, fane, finul, ciric-rage, Crístes-máeles rage, lufe-sticce, gewyrc ṭhone drenc of hluttrum eálath, gesinge seofon maessan ofer ṭhám wyrtum dogorlice, and dó háligwaeter tó, and drype on aelcne drincan ṭhone drenc ṭhe he drincan wille eft, and singe ṭhone sealm, *Beati immaculati*, and *Exurgat*, and *Salvum me fac, Deus*, and ṭhónne drince ṭhone drenc of ciric-bellan, and se maesse-preost him singe aefter ṭhám drence ṭhis ofer, *Domine sancte, Pater omnipotens.*

WITH MICLUM GANGE OFER LAND.

FOR A GREAT JOURNEY OVER LAND.

1. Þý-laes he teórige, mug-wyrte nime him on hand, oththe dó on his sceó, þý-laes he methige; and þónne he niman wille, áer sunnan up-gange, cwethe þás word áerest, *Tollam te artemesia, ne lassus sim in via,*—geséne híe, þónne þú up-teó.

2. *Again*: Þónne hwá sith-faet onginnan wille, þónne genime he him on hand þás wyrte *artemesiam*, and haebbe mid him, þónne ne ongyt he ná micel tó geswynce þaes sithes; and eác heó aflígth deoful-seocnyssa, and on þám húse þe he hí inne haefth, heó forbyt yfele lácnunga, and eác heó awendeth yfelra manna eágan.

XVII. THE BETONY.

Þeós wyrt þe man *betonican* nemneth, heó bíth cenned on máedum, and on cláenum dún-landum, and on gefrithedum stowum. Seó geþýth hwaether-ge þaes mannes sawle ge his líc-haman; hió hyne scýldeth with unhírum niht-gengum and with egeslicum gesíhthum and swefnum. And seó wyrt býth swythe hálig; and þus þú hí scealt niman: on Augustes monthe, bútan íserne; and þónne þú hí genumene haebbe, ahryse þá moldan of, þaet hyre nán-wiht on ne clýfie, and þónne dríg hí on sceáde swythe þearle, and mid wyrt-ruman mid-ealle gewyrc tó duste; bruc hyre þónne, and hyre byrig, þónne þú beþurfe.

XVIII. THE MANDRAKE.

Þeós wyrt þe man *Mandragoram* nemneth, ys mycel and mǽre on gesíhthe, and heó ys fremful; þá þú scealt þyssum geméte niman: Þónne þú tó hyre cymst, þónne ongitst þú hý, be-þám-þe heó on nihte scíneth, eall swá leoht-faet. Þónne þú hyre heáfod ǽrest geseó, þónne be-wrít þú hý wel-hrathe mid íserne, þý-laes heó þé aet-fleó. Hyre maegen ys swá mycel and swá mǽre, þaet heó unclǽnne mann, þónne he tó hyre cymeth, wel-hrathe forfleón wyle. Forþý þú hý be-wrít, swá we ǽr cwǽdon, mid íserne. And swá þú scealt onbútan hý delfan, swá þú hyre mid þám íserne ná aet-hríne; ac þú geornlice scealt mid ylpen-bǽnenon stafe þá eorthan delfan, and þónne þú hyre handa and hyre fét geseó, þónne gewríth þú hý. Nim þónne þaene otherne ende, and gewríth tó ánes húndes swyran, swá-þaet se húnd hungrig sý: wurp him syththan méte tó-foran, swá-þaet he hyne ahraecan ne maege, búton he mid him þá wyrte up-abrede. Be þysse wyrte ys sǽgd þaet heó swá mycele mihte haebbe, þaet swá-hwylc þing swá hý up-atýhth, þaet hyt sona scyle þám sylfan geméte beón geswycen; forþý sona swá þú geseó þaet heó up-abroden sý, and þú hyre geweald haebbe, genim hý sona on hand, swá andwealc hí, and gewring þaet wós of hyre leáfon on áne glaesene ampullan, and þónne þé neód becume þaet þú hwylcon men þǽr-mid helpan scyle, þónne help þú him þissum geméte: With heáfod-éce, etc.

XIX. A SPELL

TO RESTORE FERTILITY TO LAND RENDERED STERILE BY SORCERY.

Hér ys seó bót, hú ṭhú meaht ṭhíne aeceras bétan gif hí nellath wel wexan, oththe ṭhǽr hwilc ungedefe ṭhing ongedón bíth on drý-craeft, oththe on lyb-lace.

Genim ṭhónne on-niht, ǽr hyt dagige, feower tyrf on feower healfa ṭhaes landes, and gemearca hú hý ǽr stódon. Nim ṭhónne éle, and hunig, and beorman, and aelces feós meolc ṭhe on ṭhǽm-lande sý, and aelces treow-cynnes dǽl ṭhe on ṭhǽm lande sý gewexen, bútan heardan beáman, and aelcre nam-cuthre wyrte dǽl, bútan glappan ánon; and dó ṭhónne hálig-waeter ṭhǽron, and dryp ṭhónne ṭhriwa on ṭhone stathol ṭhára turfa, and cweth ṭhónne ṭhás word: *crescite* ɔ, wexe (ge), *et multiplicamini* ɔ, and gemaenigfealde (ge), *et replete* ɔ, and gefylle (ge), *terram* ɔ, ṭhás eorthan! *in nomine Patris et Filii et Spiritus Sancti Benedicti*, and *Pater noster* swá-oft-swá ṭhaet other, and bere siththan ṭhá tyrf tó circean, and maesse-preost a-singe feower maessan ofer ṭhán turfon, and wende man ṭhaet gréne tó ṭhán weofode, and siththan gebringe man ṭhá tyrf ṭhǽr hí ǽr wǽron, ǽr sunnan setl-gange, and haebbe him geworhte of cwic-beáme feower Crístes-mǽlo, and awríte on aelcon ende: *Matthéus and Marcus, Lúcas and Jóhannes*, lecge ṭhaet Crístes-mǽl on ṭhone pyt neothe-weardne; cweth ṭhónne: *crux Matthéus, crux Marcus, crux Lúcas, crux sanctus Jóhannes.* Nim ṭhónne ṭhá tyrf, and sete ṭhǽr-ufon on, and cweth ṭhónne nigon sithon ṭhás word: *Crescite, etc.*, and swá-oft *Pater noster*, and wende ṭhé ṭhónne eáste-weard, and onlút nigon sithon eáthmodlice, and cweth ṭhónne ṭhás word:

Eáste-weard ic stande,
Arena ic me bidde,
Bidde ic ṭhone Máeran,
Bidde ṭhone miclan Drihten,
Bidde ic ṭhone háligan
Heofon-ríces Weard;
Eorthan ic bidde,
And Up-heofon,
And ṭhá sóthan
Sancta-Marían,
And Heofones Meaht
And Heáh-réced,
Ṭhaet ic móte ṭhis gealdor,
Mid gife Drihtnes,
Tóthum ontýnan;
Ṭhurh trumne geṭhanc
Aweccan ṭhás waestmas
Us tó woruld-nýtte;
Gefyllan ṭhás foldan,
Mid faeste geleáfan,
Wlítigian ṭhás wang-turf,
Swá se witega cwáeth;
Ṭhaet se haefde áre
On eorth-ríce,
Se-ṭhe aelmyssan
Dáelde dómlice,
Drihtnes ṭhances.

Wende ṭhé ṭhónne ṭhriwasun-ganges, astrecce ṭhé ṭhónne on-andlang, and arím ṭhaér Letanías; and cweth ṭhónne, *Sanctus, sanctus, sanctus,* oth ende. Sing ṭhónne *Benedicite* aṭhenedon earmon, and *Magnificat,* and *Pater noster,* and bebeód hit Críste, and Sancta-Marían, and ṭhaére hálgan róde, tó lófe and tó weorthunga, and ṭhám tó áre, ṭhe ṭhaet land áge, and eallon ṭhán ṭhe him underṭheodde synt.

Þónne þaet eall sie gedón, þónne nime man uncuth sáed aet aelmes-mannum, and selle him twá swylce swylce man aet him nime, and gegaderie ealle his sulh-geteógo tó-gaedere; bórige þónne on þán beáme stor, and finul, and gehálgode sápan, and gehálgod sealt. Nim þónne þaet sáed, sete on þaes sules bodig; cweth þónne:

Erce, erce, erce
Eorthan modor,
Ge-unne þé se Alwalda,
Ece Drihten,
Aecera wexendra
And writhendra,
Eácniendra
And elniendra!
* * *
* * waestma,
And þáera brádna
Bere-waestma,
And þáera hwítna
Hwáete-waestma,
And ealra
Eorthan waestma.
Ge-unne him
Ece Drihten,
And his hálige
Þe on heofonum synt,
Þaet hys yrth sí gefrithod
With ealra feónda gehwaene,
And heó sí geborgen
With ealra bealwa gehwylc,
Þáera lyb-laca,
Geond land sáwen!
Nú bidde ic þone Waldend,
Se-þe þás woruld gesceóp,

Ṭhaet ne sý nán tó-ṭhaes cwidol wíf,
Ne tó-ṭhaes craeftig mann,
Ṭhaet awendan ne maege
Word ṭhus gecwedene.

Ṭhónne man ṭhaet sulh forth-drífe, and ṭhá forman furh on-steóte; cweth ṭhónne:

Hál wes ṭhú, folde!
Fira modor,
Beó ṭhú grówende
On Godes faethme;
Fódre gefylled
Firum tó nýtte.

Nim ṭhónne aelces cynnes mélo, and abace man on inneweardre handa brádne hláf, and ge-cnéd hine mid meolce, and mid hálig-waetere, and lecge under ṭhá forman furh; cweth ṭhónne:

Full aecer fódres
Fira cynne,
Beorht-blówende
Ṭhú gebletsod weorth
Ṭhaes háligan noman
Ṭhe ṭhone heofon gesceóp,
And ṭhás eorthan
Ṭhe we on-lifiath;
Se God se ṭhás grundas geworhte,
Ge-unne us grówende gife,
Ṭhaet us corna gehwylc
Cume tó nýtte.

Cweth ṭhónne ṭhriwa; *Crescite in nomine Patris et Filii et Spiritus Sancti Benedicti, amen;* and *Pater Noster* ṭhriwa.

XX. DECLARATIONS.

I.

BY QUEEN EADGIFU, CONCERNING HER LAND AT COWLING.

Eádgifu cyth ṭhám arcebisceope and Crístes-Cyrcean hyrede hú hire land cóm aet Culingan. Ṭhaet is, ṭhaet hire láefde hire faeder land and bóc, swá he mid rihte begeat, and him his yldran láefdon. Hit gelamp ṭhaet hire faeder aborgude ṭhrittig púnda aet Gódan, and betáehte him ṭhaet land ṭhaes feós tó anwedde, and he hit haefde seofon winter. Ṭhá gelamp embe ṭhá tíd ṭhaet man beón ealle Cantwara tó wíge tó Holme; ṭhá nolde Sigelm, hire faeder, tó wíge faran mid nánes mannes sceatte unagifnum, and agáf ṭhá Gódan ṭhrittig púnda, and becwáeth Eádgife, his déhter, land, and bóc sealde. Ṭhá he on wíge afeallen wáes, ṭhá aetsóc Góda ṭhaes feós agiftes, and ṭhaes landes wyrnde, oth-ṭhaet on syxtan geáre; ṭhá spráec hit faestlice Byrhsige Dýring swá lange, oth ṭhá witan ṭhe ṭhá wáeron, gerehton Eádgife ṭhaet heó sceolde hire faeder hand geclaénsian be swá miclan feó; and heó ṭhaes áth laedde on ealre ṭheóde gewitnesse tó Aegles-forda, and ṭháer geclaénsude hire faeder ṭhaes agiftes bé ṭhrittig púnda áthe. Ṭhá-gyt heó ne móste landes brucan, áer hire frýnd fundon aet Eádwearde, Cynge, ṭhaet he him ṭhaet land forbeád swá he áeniges brucan wolde, and he hit swá alet. Ṭhá gelamp on fyrste ṭhaet se cyning Gódan on-cuthe swá swythe, swá him man aet-rehte béc and land, ealle ṭhá ṭhe he áhte, and se cyning hine ṭhá and ealle his áre mid bócum and landum forgeáf Eádgife, tó ateónne swá-swá heó wolde. Ṭhá cwáeth heó, ṭhaet heó ne dorste for Gode him swá leánian

swá he hire tó ge-eárnud haefde, and ageáf him ealle his land, búton twám sulungum aet Oster-lande, and nolde ṭḥá béc agifan, áer heó wyste hú getríwlice he hí aet landum healdan wolde. Ṭḥá gewát Eádweard, Cyning, and feng Aethelstán tó rice. Ṭḥá Gódan sael ṭḥúhte, ṭḥá gesóhte he ṭḥone cyning Aethelstán, and báed ṭḥaet he him geṭḥingude with Eádgife his bóca edgift, and se cyng ṭḥá swá dyde; and heó him ealle ageáf búton Oster-landes béc, and he ṭḥá bóc, unnendre handa, hire tó-let, and ṭḥára otherra mid eáthméttum geṭḥancude, and ufenan ṭḥaet twelfa sum hire áth sealde for geborenne and unborenne, ṭḥaet ṭḥis aefre gesett spraec wáere. And ṭḥis wáes gedón on Aethelstánes, Cyninges, gewitnesse, and his witena aet Hamme with Láewe; and Eádgifu haefde land mid bócum ṭḥára twégea cyninga dagas, hire suna. Ṭḥá Eádred geendude, and man Eádgife berýpte aelcere áre; ṭḥá namon Gódan twégen suna Leófstán and Leófric on Eádgife ṭḥás twá fore-sprecenan land aet Culingan and aet Oster-lande, and sáedon ṭḥám cilde Eádwíge, ṭḥe ṭḥá gecoren wáes, ṭḥaet hý rihtur hiora wáeron ṭḥonne hire; ṭḥaet ṭḥá swá wáes oth Eádgár astihtode, and he and his witan gerehton ṭḥaet hý mánfull reáflác gedón haefdon, and hí hire hrire áre gerehton and ageáfon. Ṭḥá nam Eádgifu bé ṭḥaes cyninges leáfe and gewitnesse and ealra his bisceopa ṭḥá béc, and land betáehte intó Crístes-Cyrcean, mid hiré ágenum handum uppan ṭḥone altare legde, ṭḥán hyrede on écnesse tó áre, and híre sawle tó reste; and cwáeth ṭḥaet Críst-sylf mid eallum heofonlicum maegne ṭḥone awyrgde on écnesse, ṭḥe ṭḥás gife aefre awende oththe gewánude. Ṭḥus cóm ṭḥeós ár intó Crístes-Cyrcean hyrede.

II.

HER CYTH ON THYSSUM GEWRITE HU GODWINE BISCOP ON HROFES-CEASTRE, AND LEOFWINE AELFEAGES SUNU WURDON GESYBSUMODE YMBE THAET LAND AET SNODDING-LANDE ON CANTWARA-BYRIG.

Ṭhá-ṭhá se biscop Gódwine cóm tó ṭhám biscop-stóle ṭhurh haése his cyne-hláfordes, Cynges, aefter Aelfstánes forthsithe biscopes, ṭhá gemette he on ṭhám mynstre ṭhá ilcan swutelunga ṭhe his foregenga haefde, and ṭhaérmid on ṭhat land spaéc. Ongan ṭhá tó specanne on ṭhaet land, and elles for Godes ege ne dorste, oth-ṭhaet seó spraec wearth ṭhám cynge cuth. Ṭhá him seó tálu cuth waés, ṭhá sende he gewrit, and his insegl tó ṭhám arcebiscope Aelfrice, and beád him ṭhaet he his ṭhegnas on Eást-Cent, and on West-Cent hý on riht gesamnode ge on tále ge of tále. Ṭhá ṭhaet waés ṭhaet se biscop Gódwine cóm tó Cantwara-byrig tó ṭhám arcebiscope. Ṭhá cóm ṭhyder se scíres-man Leófric, and mid him Alfun, Abbod, and ṭhegnas aegṭher-ge of Eást-Cent ge of West-Cent, eall seó duguth, and hý ṭhaér ṭhá spraece swá lange handledon, syththan se bisceop his swutelunge ge-eówod haefde, oth hý ealle baédon ṭhone biscop eáthmódlice ṭhaet he ge-unnan sceolde ṭhaet he móste mid blaetsunga ṭhaes landes brucan aet Snodding-lande his daeg; and se biscop ṭhá waés getithod on ealra ṭhaéra witena ṭhanc ṭhe gesomnode waéron. And he behet ṭhaes trúwan ṭhaet land aefter his daege unbesacen; eóde eft intó ṭhaére stowe ṭhe hit útalaéned waés, and ageáf ṭhá swutelunga ṭhe he tó ṭhám lande haefde ṭhe aér of ṭhaére stowe ge-útod waés, and ṭhá hagan ealle ṭhe he be-westan ṭhaére Cyrcan haefde intó ṭhaére hálgan stowe; and ṭhisses laces aerend-racan waéron Aelfun, Abbod, and Wulfric, Abbod, and Leófric, Scíres-man, and Siweard, and Wulfstán aet Sealtwuda, and Aelfaelm Ordelmes sunu. Ṭhónne is hér seó gewitnes ṭhe

aet ṭhissum lace wǽs: ṭhaet is ǽrest, se arcebiscop Aelfric, and se biscop Gódwine; and Wulfric, Abbod, and Aelfun, Abbod, and Aelfnóth aet Orpeding-túne, and se hired aet Crístes-Cyrcan, and se hired aet St. Augustíne, and seó burhwaru on Cantwara-byrig, and Leófric, Scíres-man, and Lífnig aet Meallingan, and Siweard, and Sired his bróthor, and Leófstán aet Mǽres-háme, and Gódwine Wulfeáges sunu, and Wulfstán aet Sealtwuda, and Wulfstán se langa, and Leófwine aet Dictúne, and Leófric Ealdredes sunu, and Sídwine aet Weales-wyrthe, and Waerelm, and Aethelred, Borg-geréfa on Byrig, and Guthwald. Gif hwá ṭhis ṭhence tó awendanne, and ṭhis fore-ward tó abrecanne, awende him God fram his ansýne on ṭhám miclan dóme, swá-ṭhaet he sí ascíred fram heofones ríces myrhthe.

III.

THUS WAERON THA SEOX SULUNGA AET WULDA-HAME ST. ANDREA GESEALD INTO HROFES-CEASTRE.

Aethelbryht, Cing, hit gebócade ṭhám apostole on éce yrfe, and betǽhte hit ṭhám biscope Eardulfe tó bewitanne, and his aeftergengan. Ṭhá betweónan ṭhám wearth hit úte, and haefdon hit cyngas oth Eádmund, Cing. Ṭhá gebóhte hit Aelfstán Heáhstáning aet ṭhám cinge mid hund-twelftigon mancesan goldes, and ṭhrittegon púndon, and ṭhaet him sealde maest eall Aelféh his sunu. Aefter Eádmunde, Cinge, ṭhá gebócade hit Eádred, Cing, Aelfstáne on éce yrfe. Ṭhá aefter Aelfstánes daege wǽs Aelféh his sunu his yrfeweard, and ṭhaet he leác on hálre tungan, and ofteáh Aelfrice his bréther landes and ǽhta, bútan he hwaet aet him ge-eárnode. Ṭhá for waere bróthor-sibbe ge-uthe he him Eárhíthes, and Craegan, and Aenes-fordes, and Wulda-hámes his daeg. Ṭhá oferbád Aelféh ṭhaene bróthor and feng tó his lǽne. Ṭhá haefde Aelfric sunu ṭhe Eádric hátte, and Aelféh nǽnne. Ṭhá ge-uthe ṭhám Eádrice

Eárhíthes, and Craegan, and Wulda-hámes, and haefde himsylf Aenes-ford. Ṭḥá gewát Eádric áer Aelféh cwideleás, and Aelféh feng tó his láene. Ṭḥá haefde Eádric láfe, and nán bearn. Ṭḥá ge-uthe Aelféh hire morgen-gife aet Craegan, and stód Eárhíth, and Wulda-hám, and Litlan-bróc on his láene. Ṭḥá him eft geṭḥúhte, ṭḥá nam he his feorme on Wulda-háme, and on ṭḥám othrum wolde; ac hine geyflade, and he ṭḥá sende tó ṭḥám arcebiscope DUNSTANE, and he cóm tó Scylfe tó him, and he cwáeth his cwide beforan him, and he sette áenne cwide tó Crístes-Cyrican, and otherne tó St. Andréa, and ṭḥaene ṭḥriddan sealde his láfe. Ṭḥá bráec syththan Leófsunu ṭḥurh ṭḥaet wíf ṭḥe he nam, Eádrices láfe, ṭḥaene cwide, and he réwade ṭḥaes arcebiscopes gewitnesse. Rád ṭḥá innan ṭḥá land mid ṭḥám wife BUTAN WITENA DOME. Ṭḥá man ṭḥaet ṭḥám biscope cythde, ṭḥá gelaedde se biscop áhnunga ealles Aelféhes cwides tó Eárhíthe on gewitnesse Aelfstánes, Biscopes on Lundene, and ealles ṭḥaes hiredes, and ṭḥaes aet Crístes-Cyrican, and ṭḥaes biscopes Aelfstánes on Hrófes-ceastre, and Wulfsiges, Preostes, ṭḥaes scírig-mannes, and Brihtwaldes on Máere-weorthe, and ealra Eást-Cantwarena, and West-Cantwarena. And hit wáes gecnáwen on Súth-Seaxan, and on West-Seaxan, and on Middel-Seaxan, and on Eást-Seaxan, ṭḥaet se arcebiscop mid his-selfes áthe geáhnode Gode and St. Andréa, mid ṭḥám bócum on Crístes Róde, ṭḥá land ṭḥe Leófsunu him to-teáh, and ṭḥaene áth nam Wulfsige se scírig-man, ṭḥá he nolde tó ṭḥaes cinges handa, and ṭḥáer wáes gód eáca, ten hund manna ṭḥe ṭḥaene áth sealdon.

Isto tali ordine fuerunt illae VI. sulingae quae vocantur Uulda-hám primum venditae Ecclesiae St. Andreae Apostoli de Hrófes-cestra et postea extractae, ac iterum emptae ipsi Ecclesiae, ac tandem post beatum Dunstánum Archiepiscopum iuramento mille uirorum eidem Ecclesiae acquisitae, et iure hereditario in aeternum relictae.

XXI. FORMS OF OATHS.

HU SE MANN SCEAL SWERIGEAN.

HOW THE MAN SHALL SWEAR.

THUS MAN SCEAL SWERIGEAN HYLD-ATHAS.

THUS SHALL ONE SWEAR FEALTY-OATHS.

On ṭhone Drihten, ṭhe ṭhes háligdóm is fore hálig, ic wille beón N. hold and getríwe, and eall lufian ṭhaet he lufath, and eall ascunian ṭhaet he ascunath, aefter Godes rihte, and aefter woruld-gerysnum, and naefre, willes ne gewealdes, wordes ne weorces, awiht dón ṭhaes ṭhe him láthre bíth; with-ṭhám-ṭhe he me healde swá ic eárnian wille, and eall ṭhaet láeste ṭhaet uncer formáel wáes, ṭhá ic tó him gebeáh and his willan geceás.

THUS MAN SCEAL SWERIGEAN THONNE MAN HAFTH HIS AEHTE GEBRYID AND BRINGETH HI ON GANGE.

THUS SHALL ONE SWEAR WHEN ONE HAS DISCOVERED HIS PROPERTY, AND BRINGS IT IN PROCESS.

On ṭhone Drihten, ṭhe ṭhes háligdóm is fore hálig, swá ic spaece drífe mid fullon folc-rihte, bútan bráede and bútan beswice, and bútan aeghwylcum facne, swá me ṭheóf-stolen wáes ṭhaet orf N. ṭhaet ic onspece, and ṭhaet ic mid N. befangen haebbe.

THAES OTHRES ATH THE MAN HIS ORF AET-BRYIDETH.

THE OTHER'S OATH WITH WHOM ONE DISCOVERS HIS CATTLE.

On ṭhone Drihten, náes ic aet ráede ne aet dáede, ne gewita ne gewyrhta, ṭháer man mid unrihte N. orf aet-

ferede. Ac swá ic orf haebbe, swá ic hit mid rihte begeat. And: swá ic hit týme, swá hit me se sealde ṭḥe ic hit nú on hand sette. And: swá ic orf haebbe, swá hit me se sealde ṭḥe hit tó syllanne áhte. And: swá ic orf haebbe, swá hit of mínum ágnum ṭḥingum cóm, and swá hit on folc-riht mín ágen áeht is, and mín in-foster.

THAES ATH THE HIS AEHTE BRYIDETH THAET HE NE DETH NE FOR HETE NE FOR HOLE.

THE OATH OF HIM WHO DISCOVERS HIS PROPERTY, THAT HE DOES IT NOT EITHER FOR HATRED OR FOR ENVY.

On ṭḥone Drihten, ne teó ic N. ne for héte ne for hóle, ne for unrihtre feóh-gýrnesse; ne ic nán sóthre nát; búte swá mín secga me sáede, and ic-sylf tó sóthe tálige, ṭḥaet he mínes orfes ṭḥeóf wáere.

THAES OTHRES ATH THAET HE IS UNSCYLDIG.

THE OTHER'S OATH THAT HE IS GUILTLESS.

On ṭḥone Drihten, ic eom unscyldig, aegṭḥer-ge dáede ge díhtes, aet ṭḥáere tihtlan ṭḥe N. me tihth.

HIS GEFERAN ATH THAET HIM MID-STANDATH.

HIS COMPANION'S OATH WHO STANDS WITH HIM.

On ṭḥone Drihten, se áth is cláene and unmáene ṭḥe N. swór.

ATH GIF MAN AFINDETH HIS AEHTE SYTHTHAN HE HI GEBOHTE HAFATH UNHALE.

OATH IF A MAN FINDS HIS PROPERTY UNSOUND AFTER HE HAS BOUGHT IT.

On Aelmihtiges Godes naman, ṭḥú me behete hál and cláen ṭḥaet-ṭḥaet ṭḥú me sealdest, and fulle waere with aefter-spraece, on ṭḥá gewitnesse ṭḥe unc ṭḥá mid wáes, N.

HU HE SCEAL SWERIGEAN THE MID OTHRE ON GEWITNESSE STANDATH.

HOW HE SHALL SWEAR WHO STANDS WITH OTHERS IN WITNESS.

On Aelmihtiges Godes naman, swá ic hér N. on sóthre gewitnesse stande unabiden and ungebóht tó, swá ic mid mínum eágum oferseáh, and mínum eárum oferhýrde ṭhaet-ṭhaet ic him mid saecge.

ATH THAET HE NYSTE NE FUL NE FACEN.

OATH THAT HE KNEW NOT OF FOULNESS OR FRAUD.

On Aelmihtiges Godes naman, nyste ic on ṭhám ṭhingum ṭhe ṭhú ymbe specst, fúl ne facn, ne wác ne wom, tó ṭhaére daeg-tíde ṭhe ic hit ṭhé sealde, ac hit aegṭher waés ge hál ge claén, bútan aelcon facne.

On lifiendes Godes naman, swá ic feós bidde, swá ic wanan haebbe ṭhaes ṭhe me N. behet, ṭhá ic him mín sealde.

ANDSACU.

DENIAL.

On lifiendes Godes naman, ne ṭhearf ic N. sceatt ne scilling, ne paenig ne paeniges weorth, ac eall ic him gelaéste ṭhaet-ṭhaet ic him scolde, swá-forth-swá uncre word-gecwydas fyrmest waéron.

BE GEHADODRA MANNA ATHE AND HAD-BOTE.

OF THE OATH AND DEGREE-'BOT' OF MEN IN ORDERS.

Maesse-preostes áth, and woruld-ṭhegenes, is on Englaláge geteald efen-dýre; and for ṭhám seofon ciric-hádum ṭhe se maesse-preost, ṭhurh Godes gife, geṭheáh ṭhaet he haefde, he bíth ṭhegen-rihtes wyrthe.

BE MERCISCAN ATHE.

OF THE MERCIAN OATH.

Twelf-hundes mannes áth forstent VI. ceorla áth: forþhám gif man þone twelf-hundan mann wrecan sceolde, he bíth full-wrecen on syx ceorlan, and his wér-gyld bíth syx ceorla wér-gyld.

Hit becwǽth, and becwǽl, se-þe hit áhte, mid fullan folc-rihte, swá-swá hit his yldran, mid feó and mid feore, rihte begeaton, and leton and lǽfdon, þhám tó gewealde, þe hý wel uthon. And swá ic hit haebbe, swá hit se sealde, þe tó syllanne áhte, unbryde and unforboden; and ic hit ágnian wille, tó ágenre ǽhte, þhaet-þhaet ic haebbe; and naefre þé myntan, ne plot ne plóh, ne turf ne toft, ne furh ne fót-mǽl, ne land ne lǽese, ne fersc ne mersc, ne rúh ne rúm, wudes ne feldes, landes ne strandes, wealdes ne waeteres, bútan þhaet laeste, þe-hwíle-þe ic libbe; forþhám nis ǽni mann on lífe, þe aefre gehýrde, þhaet man cwydde oththon cráfode hine on hundrede, oththon ahwǽr on gemóte, on ceáp-stowe, oththe on cyric-ware, þhá-hwíle-þe he lifde. Unsac he wǽs on lífe, beó on legere, swá-swá he móte. Dó swá ic lǽere: beó þhú bé þhínum, and lǽet me bé mínum: ne gýrne ic þhínes, ne laethes ne landes, ne sace ne socne; ne þhú mínes ne þhearft; ne mynte ic þhé nán þhing.

XXII. WILLS.

I.

✠ Hér swutelath, on ṭhissum gewrite, hú Aelfric, Bisceop, wile his áre beteón, ṭhe he under Gode ge-eárnode, and under Cnúte, Cynge, his leófan hláforde, and siththan haefth rihtlice gehealden under Haralde, Cynge. Ṭhaet is ṭhónne áerest; ṭhaet ic ge-an ṭhaet land aet Wilrincga-wyrthe intó St. Eádmunde for mínre saule, and for mínes hláfordes, swá full and swá forth, swá he hit me tó handa let. And ic ge-an ṭhaet land aet Hunstánes-túne bé Eástan-bróce, and mid ṭhám lande aet Holme, intó St. Eádmunde. And ic wille ṭhaet ṭhá munecas on Byrig sellan syxtig púnda for ṭhám lande aet Tices-welle and aet Doccynge, and ṭhaet ṭhaértó gehýreth. And ic ge-an Leófstáne, Diácone, ṭhaet land aet Grimes-túne, swá full and swá forth, swá ic hit áhte. And ic ge-an mínum cyne-hláforde, Haralde, II. marc goldes. And ic ge-an mínre hláfdigan án marc goldes.

And gelaéste man Aegelrice án púnd, mínum fat-fyllere; and selle man mínum cnihtum, ṭhá míne stiwardas witon, XL. púnda, and fíf púnd intó Eligan, and fíf púnd intó Holme, and fíf púnd Wulfwarde, Munece, mínum maége, and fíf pund Aelfraege, mínre saémestran. And ic wille ṭhaet man selle ṭhaet land aet Walsinga-háme, swá man deórast maege, and gelaéste man ṭhaet feóh, swá ic gewíssod haebbe. And ic wille ṭhaet man selle ṭhaet land aet Fersa-felda, swá man deórast maege, and recne man Iuncere Brúne án marc goldes, and mid ṭhám láfe scýtte man míne borgas. And ic ge-an Aelfwine, mínum preoste aet Walsinga-háme XXX. aecera aet Egga-maére, and Uui, Prouast, haebbe ṭhone ofer-aestan. And ic ge-an Eádwine, Munece, ṭhá mylne aet Gaey-saete, ṭhe Ringwáre áhte. And ic ge-

an Aelfrige, Preoste, ṭhaet land aet Rýge-dúne, ṭhe ic bóhte tó Leófwine. And ic ge-an ṭhá mylne ṭhe Wulnóth áhte intó St. Eádmunde. And ic ge-an Sibrihte ṭhaet land ṭhe ic gebóhte on Múlan-túne. And ic ge-an ṭhaet fen ṭhe Ṭhurlac me sealde intó Aelmháme, ṭhám preostum tó foddan. And ic ge-an intó Hoxne, ṭhám preostum, án ṭhúsend-werth fen. And ic ge-an ṭhaet fen ṭhe Aelfric me sealde, intó Holme. And ic ge-an ṭhone hege binnon Northwice, for mínre saule, and for ealra ṭhe hit me geuthon, intó St. Eádmunde. And ic ge-an ṭhone hege binnon Lundene intó St. Pétre. And ic ge-an Iuncere Brúne ṭhaet healf-ṭhúsend fen.

II.

✠ Ic Lufa, mid Godes gife *Ancilla Domini*, wáes sécende and smeágende, ymb míne saul-ṭhearfe, mid Ceólnóthes, Aercebiscopes, geṭheáhte, and ṭhára híga aet Crístes-Circan: Wille ic gesellan of ṭhám aerfe ṭhe me God forgeáf, and míne frýnd tó gefultemedon, aelce geáre, LX. ambra maltes, and CL. hláfa, L. hwítra hláfa, CXX. aelmes-hláfa, an hríther, an swín, IV. wethras, II. wága spices and cýses, ṭhám hígum tó Crístes-Circean, for míne saule, and mínra freónda and mága, ṭhe me tó Gode gefultemedon; and ṭhaet síe simle tó *Adsumsio S. Mariae*, ymbe XII. monathende: swá-hwelc mann swá ṭhis land haebbe, mínra aerfenumena, ṭhis agyfe, and mittan fulne huniges, X. . . . . es, XX. hen-fuglas, ...

✠ Ic Ceólnóth, mid Godes gife Aercebisc., mid Crístes róde-tácne ṭhis faestnie and wríte.

Beágmund, Pr., geṭhafie and midwríte.
Beornfrith, Pr., geṭhafie and midwríte.
Wealhhere, Pr. Swithberht, Diác.
Osmund, Pr. Beornheáh, Diác.
Deimund, Pr. Aethelmund, Diác.

Aethelwald, Diác. Wíghelm, Diac.
Werbald, Diác. Lubo.
Sifred, Diác.

✠ Ic Lufa, eáthmód Godes þiwen, þás fore-cwedenan gód and þás aelmessan gesette and gefestnie of mínum aerfelande aet Mundling-háme þám hígum tó Crístes-Cirican; and ic bidde, and, on Godes lifiendes naman, bebeóde þám men þe þis land and þis aerfe haebbe aet Mundling-háme þaet he þás gód forthlaéste oth worulde ende. Se mann se þis healdan wile, and laéstan þaet ic beboden haebbe on þissum gewrite, sý him geseald and gehealden seó heofonlice bletsung; se his forwyrne oththe hit agéle, sý him geseald and gehealden helle-wíte, búte he tó fulre bóte gecerran wille, Gode and mannum. *Uene ualete.*

XXIII. CONCERNING RANKS.

BE LEOD-GETHINGTHUM AND LAGE.
OF THE PEOPLE'S RANKS AND LAW.

1. Hit waés hwílum, on Engla lágum, þaet leód and lágu fór be geþingthum, and þá waéron þeód-witan weorthscipes wyrthe, aelc be his maethe, eorl and ceorl, þegen and þeóden.

2. And gif ceorl geþeáh, þaet he haefde fullice fíf hída ágenes landes, cirican and cycenan, bell-hús and burhgeát-setl, and sunder-nóte on cynges healle, þónne waés he þónon-forth þegen-rihtes weorthe.

3. And gif þegen geþeáh, þaet he þenode cynge, and his rád-stefne, rád on his hirede; gif he þónne haefde þegen þe him filigde, þe tó cinges út-ware, fíf hýda

haefde, and on cinges sele his hláforde ṭhenode, and ṭhriwa mid his aerende gefóre tó cinge; se móste syththan, mid his fore-áthe, his hláford aspelian, aet mistlican neódan, and his onspaece geraecan mid rihte, swá-hwǽr-swá he sceolde.

4. And se-ṭhe swá geṭhogenne for-wyrhtan naefde, swóre for sylfne aefter his rihte, oththe his ṭhólode.

5. And gif ṭhegen geṭheáh, ṭhaet he wearth tó eorle, ṭhónne wǽs he syththan eorl-rihtes weorthe.

6. And gif massere geṭheáh, ṭhaet he ferde ṭhriga ofer wíd-sǽ bé his ágenum craefte, se wǽs ṭhónne syththan ṭhegen-rihtes weorthe.

7. And gif leornere wǽre, ṭhaet ṭhurh láre geṭhuge, ṭhaet he hád haefde, and ṭhenode Críste; se wǽs ṭhónne syththan maethe and munde swá micelre wurthe, swá ṭhónne ṭhám háde gebyrede mid rihte, gif he hine heolde swá-swá he sceolde; búton he for-worhte, ṭhaet he ṭhǽre hád-nóte nótian ne móste.

8. And gif hit gewurthe, ṭhaet man gehádedum, oththe ell-ṭheódigum, ahwǽr gederode, wordes oththe weorces; ṭhónne gebyrede cinge and bisceope, ṭhaet híg ṭhaet bétan, swá híg rathost mihton.

XXIV. SELECTIONS FROM THE ANGLO-SAXON LAWS, CIVIL AND ECCLESIASTICAL.

AETHELBIRHTES DOMAS.

THE LAWS OF KING AETHELBIRHT.

IS SYNDON THA DOMAS THE AETHELBIRHT CYNING ASETTE ON AUGUSTINUS DAEGE.

THESE ARE THE DOOMS WHICH KING AETHELBIRHT ESTABLISHED IN THE DAYS OF AUGUSTINE.

1. Godes feóh and cyrican, XII. gylde. Biscopes feóh, XI. gylde. Preostes feóh, IX. gylde. Diácones feóh, VI. gylde. Clerices feóh, III. gylde. Cyric-frith, II. gylde. Mynsteres frith, II. gylde.

2. Gif cyning his leóde tó him geháteth, and heom man ṭḥáer yfel gedó, II. bóte, and cyninge, L. scillinga.

3. Gif cyning aet mannes hám drinceth, and ṭḥáer man lýswes hwaet gedó, II. bóte gebéte.

4. Gif frí-mann cyninge stelth, IX. gylde forgelde.

5. Gif in cyninges túne man mannan ofsláehth, L. scill. gebéte.

6. Gif man frígne mannan ofsláehth, cyninge L. scill. tó drihten-beáge.

7. Gif cyninges ambiht-smith, oththe laad-rinc mannan ofsláehth, meduman leód-gylde forgelde.

8. Cyninges mund-byrd, L. scillinga.

9. Gif frí-mann fréum stelth, III. gebéte; and cyning áge ṭḥaet wíte and ealle ṭḥá áehtan.

10. Gif man with cyninges maegden-mann gelicgeth, L. scillinga gebéte.

11. Gif heó grindende ṭḥeowa síe, XXV. scillinga gebéte. Seó ṭḥridde, XII. scillingas.

12. Cyninges féd-esl XX. scillinga forgelde.

13. Gif on eorles túne man mannan ofslǽhth, XII. scill. gebéte.

14. Gif with eorles byrelan man gelicgeth, XII. scill. gebéte.

15. Ceorles mund-byrd, VI. scillingas.

16. Gif with ceorles byrelan man gelicgeth, VI. scillingum gebéte; aet ṭhǽre othere ṭheowan, L. sceatta; aet ṭhǽre ṭhriddan, XXX. sceatta.

17. Gif man in mannes tún ǽrest ge-yrneth, VI. scillingum gebéte; se-ṭhe aefter yrneth, III. scillingas; siththan, gehwilc, scilling.

18. Gif man mannan waepnum bebyreth ṭhǽr ceás weorthe, and man nǽnig yfel ne gedéth, VI. scillingum gebéte.

19. Gif wég-reáf síe gedón, VI. scillingum gebéte.

20. Gif man ṭhone mann ofslǽhth, XX. scillingum gebéte.

21. Gif man mannan ofslǽhth, medume leód-gyld, C. scillinga gebétė.

22. Gif man mannan ofslǽhth aet openum graefe, XX. scillinga forgelde, and in XL. nihta ealne leód forgelde.

23. Gif bána of lande gewíteth, ṭhá mǽgas healfne leód forgeldon.

24. Gif man frígne mann gebindeth, XX. scillingum gebéte.

25. Gif man ceorles hláf-ǽtan ofslǽhth, VI. scillingum gebéte.

26. Gif laet ofslǽhth ṭhone selestan, LXXX. scill. forgelde; gif ṭhone otherne ofslǽhth, LX. scillingum forgelde; ṭhone ṭhriddan, XL. scillingum forgelde.

27. Gif frí-mann edor-brecthe gedéth, VI. scillingum gebéte.

28. Gif man inne feóh genimeth, se mann III. gylde gebéte.

29. Gif frí-mann edor gegangeth, IV. scillingum gebéte.

30. Gif man mannan ofslǽhth, ágene scaette, and unfacne feó gehwilce gylde.

31. Gif frí-mann with fríges mannes wíf gelicgeth, his wér-gylde abicge, and other wíf his ágenum scaette begete, and ṭhǽm othrum aet hám gebrenge.

32. Gif man riht ham-scýld ṭhurhstinth, mid weorthe forgelde.

33. Gif feax-fang geweortheth, L. sceatta tó bóte.

34. Gif bánes blice weortheth, III. scillingum gebéte.

35. Gif bánes bíte weortheth, IV. scillingum gebéte.

36. Gif seó uterre hion gebrocen weortheth, X. scillingum gebéte.

37. Gif bú-tú síen, XX. scillingum gebéte.

38. Gif eaxle gelǽmed weortheth, XXX. scillingum gebéte.

39. Gif eáre of weortheth aslegen, XII. scill. gebéte.

40. Gif other eáre ná-wiht gehýreth, XXV. scill. gebéte.

41. Gif eáre-ṭhirel weortheth, III. scill. gebéte.

42. Gif eáre sceáred weortheth, VI. scill. gebéte.

43. Gif eáge of weortheth, L. scillingum gebéte.

44. Gif muth oththe eáge wóh weortheth, XII. scill. gebéte.

45. Gif násu-ṭhirel weortheth, IX. scillingum gebéte.

46. Gif hit sie án hleór, III. scill. gebéte.

47. Gif bú-tú ṭhirelu síen, VI. scill. gebéte.

48. Gif násu aelcor sceáred weortheth, gehwilc VI. scill. gebéte.

49. Gif ṭhirel weortheth, VI. scill. gebéte.

50. Se-ṭhe cin-bán for-slǽhth, mid XX. scillingum forgelde.

51. Aet ṭhám feower tóthum fyrestum, aet gehwilcum VI. scillingas; se tóth se ṭhám bí-standeth IV. scill.; se-ṭhe ṭhónne bí ṭhám standeth III. scill.; and ṭhónne siththan, gehwilc, scilling.

52. Gif spraec awyrd weortheth, III. scillingas. Gif wido-bán gebrocen weortheth, VI. scill. gebéte.

53. Se-ṭḥe earm ṭḥurhstinth, VI. scillingum gebéte. Gif earm forbrocen weortheth, VI. scill. gebéte.

54. Gif man ṭḥuman of-aslǽhth, XX. scill. Gif ṭḥumannǽgl of weortheth, III. scill. gebéte. Gif man scýte-finger of-aslǽhth, VIII. scill. gebéte. Gif man middel-finger of-aslǽhth, IV. scill. gebéte. Gif man gold-finger of-aslǽhth, VI. scill. gebéte. Gif man ṭḥone lytlan finger of-aslǽhth, XI. scill. gebéte.

55. Aet ṭḥám nǽglum gehwilcum, scilling.

56. Aet ṭḥám laestan wlíte-wamme, III. scillingas; and aet ṭḥám máran, VI. scill.

57. Gif man otherne mid fyste in náse slǽhth, III. scill.

58. Gif dynt síe, scilling. Gif he heáhre handa dynte onféhth, scill. forgelde.

59. Gif dynt sweart síe búton wǽdum, XXX. sceatta gebéte.

60. Gif hit síe binnon wǽdum, gehwilc XX. sceatta gebéte.

61. Gif hrif-wúnd weortheth, XII. scill. gebéte. Gif he ṭḥurh-ṭḥirel weortheth, XX. scill. gebéte.

62. Gif man gegemed weortheth, XXX. scill. gebéte.

63. Gif man ceár-wúnd síe, III. scill. gebéte.

64. Gif man gecyndelic lim awyrdeth, ṭḥrym leúd-gyldum hine man forgelde. Gif he ṭḥurhstinth, VI. scill. gebéte. Gif man in-bestinth VI. scill. gebéte.

65. Gif ṭḥeóh gebrocen weortheth, XII. scillingum gebéte; gif he healt weortheth, ṭḥǽer móton frýnd séman.

66. Gif rib forbrocen weortheth, III. scill. gebéte

67. Gif man ṭḥeóh ṭḥurhstinth, stice gehwilce, VI. scillingas. Gif ofer ynce, scilling; aet twám yncum, twégen; ofer ṭḥrý, III. scill.

68. Gif waelt-wúnd weortheth, III. scillingas gebéte.

69. Gif fót of weortheth, L. scillingum forgelde.

70. Gif seó mycle tá of weortheth, X. scillingum forgelde.

71. Aet ṭḥám othrum táum gehwilcum, healf-gylde, eal-swá aet ṭḥám fingrum ys cwiden.

72. Gif ṭḥǽre myclan táan nǽgl of weortheth, XXX. sceatta tó bóte; aet ṭḥám othrum gehwilcum, X. sceattas gebéte.

73. Gif frí-wif, loc-bore, lýswes hwaet gedéth, XXX. scill. gebéte.

74. Maegth-bót síe swá fríges mannes.

75. Mund ṭḥǽre betstan widuwan eorlcundre, L. scillinga gebéte. Ṭḥǽre othre XX. scill.; ṭḥǽre ṭḥriddan, XII. scill.; ṭḥǽre feórthan, VI. scill.

76. Gif man widuwan unágne genimeth, II. gylde seó mund síe.

77. Gif man maegthe gebicgeth ceápe, geceápod sý, gif hit unfacne is; gif hit ṭḥónne facne is, eft ṭḥǽr aet hám gebrenge, and him man his scaet agefe.

78. Gif heó cwic bearn gebyreth, healfne scaet áge, gif ceorl ǽr swylteth.

79. Gif mid bearnum bugan wille, healfne scaet áge.

80. Gif ceorl ágan wille, swá án bearn.

81. Gif heó bearn ne gebyreth, faedering-mǽgas feóh ágan, and morgen-gyfe.

82. Gif man maegth-mann nýde genimeth, ṭḥám ágende L. scillinga, and aeft aet ṭḥám ágende, sínne willan, aetgebicge.

83. Gif heó othrum men in scaet beweddod síe, XX. scillinga gebéte.

84. Gif gaengang geweortheth, XXXV. scillinga; and cyninge XV. scillingas.

85. Gif man mid esnes cwenan gelicgeth bé cwicum ceorle, II. gebéte.

86. Gif esne otherne ofslǽhth unsynnigne, ealne weorth forgelde.

87. Gif esnes eáge, and fót, of weortheth aslegen, ealne weorth him forgelde.

88. Gif man mannes esne gebindeth, VI. scill. gebéte.

89. Ṭheowes wég-reáf síe III. scillingas.

90. Gif ṭheow steleth, II. gylde gebéte.

HLOTHHAERES AND EADRICES DOMAS.

THE LAWS OF KINGS HLOTHHAERE AND EADRIC.

THIS SYNDON THA DOMAS THE HLOTHHAERE AND EADRIC CANTWARA CYNINGAS ASETTON.

THESE ARE THE DOOMS WHICH HLOTHHAERE AND EADRIC, KINGS OF THE KENTISH-MEN, ESTABLISHED.

Hlothhaere and Eádric, ýcton ṭhá áe, ṭhá-ṭhe heora aldoras áer geworhton, ṭhyssum dómum ṭhe hér-aefter secgath:

1. Gif mannes esne eorlcundne mannan ofsleá, ṭhane ṭhe síe, ṭhreom hundum scill. gelde se ágend, ṭhane bánan agefe, and dó ṭháer ṭhreó man-wyrth tó.

2. Gif se bána oth-byrste, feórthe man-wyrth he tó-gedó, and hine gecaenne mid gódum áewdum, ṭhaet he ṭhane bánan begetan ne mihte.

3. Gif mannes esne frígne mannan ofsleá, ṭhane ṭhe síe, hund scillinga gelde se ágend, ṭhane bánan agefe, and other man-wyrth ṭháer-tó.

4. Gif bána oth-byrste, twám man-wyrthum hine man forgelde; and hine gecaenne mid gódum áewdum, ṭhaet he ṭhane bánan begetan ne mihte.

5. Gif fríg-mann mannan forstele; gif he eft cume, stermelda secge an andweardne; gecaenne hine gif he maege; haebbe ṭhára freóra rím áewda-manna, and áenne mid an áthe, aeghwilc mann aet ṭhám túne ṭhe he tó-hýre; gif he ṭhaet ne maege, gelde swá he genóh áge.

6. Gif ceorl acwele bé libbendum wífe and bearne, riht

is ṭhaet hit, ṭhaet bearn, meder folgige; and him man an his faedering-máegum wilsumne byrigan geselle, his feóh tó healdanne oth-ṭhaet he X. wintra síe.

7. Gif man othrum men feóh forstele, and se ágend hit eft aet-fó; getéme tó cyninges sele, gif he maege, and ṭhane aet-gebrenge, ṭhe him sealde; gif he ṭhaet ne maege, lǽte án, and fó se ágend tó.

8. Gif man otherne sace tinte, and he ṭhane mannan móte an methle oththe an ṭhinge, symble se mann ṭhám othrum byrigan geselle, and ṭhám riht awyrce ṭhe tó heom Cantwara déman gescrífon.

9. Gif he ṭhónne byrigan forwaerne, XII. scillingas agelde ṭhám cyninge, and síe seó sacu swá open swá heó áer wáes.

10. Gif man otherne tihte; siththan he him byrigan gesealdne haebbe, and ṭhónne ymb III. niht gesécon heom sáemend, búton ṭhám ufor leófre síe, ṭhe ṭhá tihtlan áge: siththan seó sacu gesémed síe, an seofan nihtum se mann ṭhám othrum riht gedó, gecweme an feó oththe an áthe, swá-hwaether-swá him leófre síe; gif he ṭhónne ṭhaet nylle, gelde ṭhónne C. búton áthe: siththan áne nihte ofer ṭhaet, geséme síe.

11. Gif man mannan an othres flette mán-swara háte, oththe hine mid bismaer-wordum scandlice gréte, scilling agelde ṭhám ṭhe ṭhaet flet áge, and VI. scill. ṭhám ṭhe he ṭhaet word tó-gecwáede, and cyninge XII. scill. forgelde.

12. Gif man othrum steóp asette, ṭhaer menn drincon búton scylde an eald-riht, scill. agelde ṭhám ṭhe ṭhaet flet áge, and VI. scill. ṭhám ṭhe man ṭhane steóp aset, and cyninge XII. scill.

13. Gif man waepn abregde ṭhaer menn drincon, and ṭhaer man nán yfel ne déth; scilling ṭhám ṭhe ṭhaet flet áge, and cyninge XII. scill.

14. Gif ṭhaet flet geblódgad wyrthe, forgylde ṭhám men his mund-byrd, and cyninge L. scill.

15. Gif man cuman feorme III. niht an his ágenum háme, ceáp-man oththe otherne þe síe ofer mearce cumen, and hine þónne his méte féde, and he þónne áenigum men yfel gedó, se mann þane otherne aet rihte gebrenge, oththe riht for-wyrce.

16. Gif Cantwara áenig in Lunden-wic feóh gebycge, haebbe him þónne twégen oththe þreó unfacne ceorlas tó gewitnesse, oththe cyninges wic-geréfan. Gif hit man eft aet þám men in Cent aet-fó, þónne taéme he, tó wice tó cynges sele, tó þám men þe him sealde, gif he þane wite, and aet þám teáme gebrengan maege; gif he þaet ne maege, gecythe þónne in weofode, mid his gewitena ánum, oththe mid cyninges wic-geréfan, þaet he þaet feóh undeornunga his cuthan ceápe in wice gebóhte, and him man þónne his weorth agefe; gif he þónne þaet ne maege gecythan mid rihtre canne, láete þónne án, and se ágend tó-fó.

INES DOMAS.

KING INE'S LAWS.

Ic, Ine, mid Godes gife West-Seaxena Cyning, mid geþeáhte and mid láre Cénredes mines faeder, and Heddes mines biscopes, and Eorcenwaldes mines biscopes, mid eallum mínum ealdormannum, and þám yldestan witum mínre þeóde, and eác micelre gesamnunge Godes þeowa, wáes smeágende be þáere háele úrra sawla, and be þám stathole úres ríces; þaette riht áew and rihte cynedómas þurh úre folc gefaestnode and getrymede wáeron; þaette náenig ealdormanna, ne us under-geþeodedra, aefter-þám wáere awendende þás úre dómas.

BE GODES THEOWA REGOLE.

OF THE RULE OF GOD'S SERVANTS.

1. Aerest, we bebeódath þaette Godes þeowas heora

riht-regol on riht healdon. Aefter-ṭḥám, we bebeódath ṭḥaette ealles folces áew and dómas ṭḥus síen gehealdene:

BE CILDUM.

OF CHILDREN.

2. Cild binnan ṭḥritigum nihta síe gefullod. Gif hit swá ne síe, XXX. scill. gebéte. Gif hit ṭḥónne síe dead búton fulluhte, gebéte he hit mid eallum ṭḥám ṭḥe he áge.

BE SUNNAN-DAEGES WEORCUM.

OF SUNDAY WORKINGS.

3. Gif ṭḥeow-man wyrce on Sunnan-daeg be his hláfordes haése, síe he freó; and se hláford gesylle XXX. scill. tó wíte. Gif ṭḥónne se ṭḥeowa bútan his gewitnesse wyrce, ṭḥólie his hýde, oththe hýd-gyldes. Gif ṭḥónne se frígea ṭḥý daege wyrce búton his hláfordes haése, ṭḥólie his freótes, oththe sixtig scillingas; and preost síe twý-scyldig.

BE STALE.

OF STEALING.

7. Gif hwá stalige, swá his wíf hit nyte, and his bearn, gesylle LX. scill. tó wíte. Gif he ṭḥónne stalige on gewitnesse ealles his hiredes, gangon híe ealle on ṭḥeowet. X. wintra cniht maeg beón ṭḥýfthe gewita.

BE GEFANGENUM THEOFUM.

OF THIEVES SEIZED.

12. Gif ṭḥeóf síe gefangen, swelte he deathe, oththe his líf be his wére man alýse.

BE FORSTOLENUM FLAESCE.

OF STOLEN FLESH.

17. Se-ṭḥe forstolen flaesc findeth and gedyrneth, gif he dear, he mót mid áthe gecythan ṭḥaet he hit áge. Se-ṭḥo hit ofspýrath, he áh ṭḥaet meld-feóh.

BE FEORRAN CUMENUM MEN BUTAN WEGE GEMETTUM.

OF A MAN COMING FROM AFAR FOUND OUT OF THE HIGHWAY.

20. Gif feorcund mann, oththe fremed, bútan wége geond wudu gange, and ne hrýme, ne horn bláwe, for ṭheóf he bíth tó prófianne, oththe tó sleánne, oththe tó alýsanne.

BE FUNDENES CILDES FOSTRE.

OF FOSTERING A FOUNDLING.

26. Tó fundenes cildes fostre, ṭhy forman geáre, gesylle man VI. scill.; ṭhý aefterran, twelf; ṭhý ṭhriddan, XXX.; siththan, be his wlíte.

BE THEOF-SLIHTE; THAET HE THAET MOTE ATHE GECYTHAN.

OF SLAYING A THIEF; THAT HE THAT MUST PROVE ON OATH.

35. Se-ṭhe ṭheóf slihth, he mót áthe gecythan ṭhaet he hine fleóndne for ṭheóf sloge, and ṭhaes deadan maégas him swerian unceáses áth. Gif he hit ṭhónne dyrne, and síe eft yppe, ṭhónne forgylde he hine.

BE THEOFES ONFANGE, AND HINE MAN THONNE FORLAETE.

OF TAKING A THIEF, AND THEN LETTING HIM GO.

36. Se-ṭhe ṭheóf geféhth, oththe him man gefangenne agyfth, and he hine ṭhónne alaéte, oththe ṭhá ṭhýfthe gedyrne, forgylde ṭhone ṭheóf be his wére. Gif he ealdorman síe, ṭhólie his scýre, búton him cyning árian wille.

BE THAM-THE RIHT-GESAMHIWAN BEARN HAEBBON, AND THONNE SE WER GEWITE.

IN CASE LAWFULLY MARRIED PERSONS HAVE A CHILD, AND THEN THE HUSBAND DIE.

38. Gif ceorl and his wíf bearn haebbon gemaéne, and fere se ceorl forth, haebbe seó modor hire bearn and féde; agyfe hire man VI. scill. tó fostre; cú on sumera, oxan on wintra. Healdon ṭhá maégas ṭhone frum-stól oth-ṭhaet hit gewintred síe.

BE CEORLES WEORTHIGE.

OF A CEORL'S CLOSE.

40. Ceorles weorthig sceal beón wintres and sumeres

betýned. Gif he bith untýned, and receth his neáh-gebúres ceáp in on his ágen geát, náh he aet ṭhám ceápe nán-wuht; adrife hine út, and ṭhólie ṭhone aef-wyrdlan.

BE CEORLES GAERS-TUNE.

OF A CEORL'S MEADOW.

42. Gif ceorlas gaers-tún haebbon gemǽnne, oththe other gedál-land tó týnanne, and haebbon sume getýned heora dǽl, sume naebbon, and eton ceáp heora gemǽnan aeceras oththe gaers; gán ṭhá ṭhónne ṭhe ṭhaet geát ágon, and gebéton ṭhám othrum, ṭhe heora dǽl getýned haebbon, ṭhone aef-wyrdlan ṭhe ṭhǽr gedón síe, and abidden him aet ṭhám ceápe swylc riht swylce hit cyn síe. Gif ṭhónne hrýthera hwylc síe ṭhe hegas brece, and gá in gehwǽr, and se hit nolde gehealdan se hit ág̃e, oththe ne maege; nime se-ṭhe hit on his aecere gemete and ofsleá, and nime se ágen-fríga his fel and flaesc, and ṭhólie ṭhaes othres.

BE WUDU-BAERNETE.

OF WOOD-BURNING.

43. Ṭhónne man beám on wuda forbaerne, and weorthe yppe on ṭhone ṭhe hit dyde, gylde he full-wíte; gesylle LX. scill., forṭhám-ṭhe fýr bith ṭheóf. Gif man afylle on wuda wel-manige treowa, and wyrth eft undyrne, forgylde III. treowu, aelc mid XXX. scill. Ne ṭhearf he heora má gyldan, wǽre heora swá fela swá heora wǽre; forṭhón seó aecs bíth melda, nalles ṭheóf.

BE GEHWELCES CEAPES ANGELDE.

OF THE 'ANGYLD' OF ALL KINDS OF CATTLE.

56. Gif man hwylcne ceáp gebycge, and he ṭhónne onfinde him hwylce unhǽle on binnon XXX. nihta, ṭhónne weorpe ṭhone ceáp tó handa, oththe swerige ṭhaet he him nán facn on nyste, ṭhá he hine him sealde.

AELFREDES DOMAS.

THE LAWS OF KING ALFRED.

. . . Ic, þá, Aelfred, Cyning, þás tógaedere gegaderode, and awrítan het manige þára þe úre fore-gengan heoldon, þá-þe me lícodon; and manige þára þe me ne lícodon, ic awearp mid mínra witena geþeáhte, and on othre wísan bebeád tó healdanne; forþám ic ne dorste geþristlæcan þára mínra awiht feala on gewrit settan, forþám me wæs uncuth hwaet þaes þám lícian wolde þe aefter us wæron. Ac þá þe ic gemette, ather-oththe on Ines daege mínes mæges, oththe on Offan, Myrcena Cyninges, oththe on Aethelbryhtes, þe æerest fulluht onfeng on Angel-cynne, þá þe me rihtoste þúhton, ic þá hér-on gegaderode, and þá othre forlet.

Ic, þá, Aelfred, West-Seaxna Cyning, eallum mínum witum þás ge-eówde, and hí þá cwæedon þaet him þaet lícode eallum tó healdanne.

BE ATHUM AND BE WEDDUM.

OF OATHS AND OF 'WEDS.'

1. Aet æerestan we læerath, þaet maest þearf is þaet aeghwylc mann his áth and his wed waerlice healde. Gif hwá tó hwaethrum þissa genyd síe on-wóh, oththe tó hláford-searwe, oththe tó æenigum unrihtum fultume; þaet is þónne rihtre tó aleóganne þonne tó gelæestanne. Gif he þónne þaes weddie þe hym riht síe tó gelæestanne and þaet aleóge, sylle mid eáthmódum his waepnu and his æhta his freóndum tó gehealdanne, and beó feowertig nihta on carcerne on cyninges túne: þrowige þæer swá biscop him scrífe; and his mæegas hine fédon, gif he-self méte naebbe. Gif he mæegas naebbe, oththe þone méte naebbe, féde cyninges geréfa hine. Gif hine man tógenýdan scyle, and he elles nylle, gif hine man gebinde, þólige his waepna and his yrfes. Gif hine man ofsleá,

licgge he orgylde. Gif he út-othfleó áer ṭhám fyrste, and hine man gefó, síe he feowertig nihta on carcerne swá he áer sceolde. Gif he ṭhónne lósige, síe he aflymed and síe amáensumod of eallum Cristes ciricum. Gif ṭhaér ṭhónne other mennisc borh síe, béte ṭhone borh-bryce swá him riht wísie, and ṭhone wed-bryce, swá him his scrift scrífe.

BE CIRICENA SOCNUM.

OF CHURCH-'SOCNE.'

2. Gif hwá ṭhára mynster-háma hwylcne, for hwylcre scylde, geséce, ṭhe cyninges feorm tó-belimpe, oththe otherne freóne hyred ṭhe ár-wyrthe síe, áge he ṭhreóra nihta fyrst him tó gebeorganne, búton he ṭhingian wille. Gif hine man on ṭhám fyrste ge-yflige mid slege, oththe mid bende, oththe ṭhurh-wúnde, béte ṭhára aeghwylc mid rihte ṭheódscipe, ge mid wére ge mid wíte; and ṭhám híwum hund-twelftig scill., ciric-frithes tó bóte; and naebbe his ágne forfangen.

BE NUNNAN HAEMEDE.

OF FORNICATION WITH A NUN.

8. Gif hwá nunnan of mynstre út-alaéde bútan cyninges lýfnesse oththe biscopes, gesylle hund-twelftig scill., healf cyninge, healf biscope, and ṭhaére cirican hláforde ṭhe ṭhá nunnan áge. Gif heó leng libbe ṭhonne se-ṭhe hí út-laedde, náge heó his yrfes awiht. Gif heó bearn gestrýne, naebbe ṭhaet ṭhaes yrfes ná máre ṭhonne seó modor. Gif hire bearn man ofsleá, gylde cyninge ṭhára medren-máega dáel; faedren-máegum heora dáel man agife.

BE WUDA BAERNETE.

OF THE BURNING OF WOOD.

12. Gif man othres wudu baerneth oththe heáweth un-alýfedne, forgylde aelc greát treow mid V. scill., and siththan, aeghwylc, síe swá fela swá heora síe, mid V. paeningum, and XXX. scill. tó wíte.

BE DUMBRA MANNA DAEDUM.

OF DUMB MEN'S DEEDS.

14. Gif man síe dumb oththe deáf geboren, ṭhaet he ne maege his synna onsecgan ne andettan, béte se faeder his misdǽda.

BE-THAM GIF MAN OF MYRAN FOLAN ADRIFTH OTHTHE CUS CEALF.

IN CASE ANY ONE DRIVE OFF A MARE'S FOAL OR A COW'S CALF.

16. Gif man cú oththe stód-mýran forstele, and fólan oththe cealf of-adrífe, forgylde mid scill., and ṭhá moder be heora weorthe.

BE PREOSTA GEFEOHTE.

OF THE FIGHTING OF PRIESTS.

21. Gif preost otherne mann ofsleá, weorpe man tó handa eall ṭhaet he him hámes bóhte, and hine biscop onhádige: ṭhónne hine man of ṭhám mynstre agyfe, búton se hláford ṭhone wér fore-ṭhingian wille.

BE HUNDES SLITE.

OF TEARING BY A DOG.

23. Gif húnd mann to-slíte oththe abíte, aet forman misdǽde, gesylle VI. scill., gif he him méte sylle; aet aefterran cyrre, XII. scill.; aet ṭhriddan, XXX. scill. Gif aet ṭhissa misdǽda hwylcere se húnd lósige, gá ṭheós bót hwaethere forth. Gif se húnd má misdǽda gewyrce, and he hine haebbe, béte be fullum wére, swá dolh-bóte swá he wyrce.

BE NEATENA MISDAEDUM.

OF MISDEEDS BY CATTLE.

24. Gif neát mann gewúndige, weorpe ṭhaet neát tó handa, oththe fore-ṭhingie.

BE BOC-LANDUM.

OF 'BOC-LANDS.'

41. Se mann se-ṭhe bóc-land haebbe, and him his mǽgas

leáfdon, ṭḥónne setton we ṭḥaet he hit ne móste syllan of his maég-byrig, gif ṭḥaér bíth gewrit oththe gewitnes ṭḥaet hit ṭḥára manna forbod waére ṭḥe hit on fruman gestrýndon, and ṭḥára ṭḥe hit him sealdon, ṭḥaet he swá ne móte; and ṭḥaet ṭḥónne on cyninges and on biscopes gewitnesse gerecce man, beforan his maégum.

BE FAEHTHUM.

OF FEUDS.

42. Eác we beódath: se mann se-ṭḥe his gefán hám-sittendne wite, ṭḥaet he ne feóhte aerṭḥám-ṭḥe he him rihtes bidde. Gif he maegnes haebbe ṭḥaet he his gefán beríde, and hine inne besitte, gehealde hine VII. niht inne, and hine on ne feóhte, gif he inne geṭḥólian wille; and ṭḥónne ymb VII. niht, gif he wille on hand gán, and his waepnu syllan, gehealde hine XXX. nihta gesúndne, and hine his maégum gebódie and his freóndum. Gif he ṭḥónne cirican ge-yrne, síe ṭḥónne be ṭḥaére cirican áre, swá we aér bufan cwaédon. Gif he ṭḥónne ṭḥaes maegenes ne haebbe ṭḥaet he hine inne besitte, ríde tó ṭḥám ealdormen, and bidde hine fultumes. Gif he him fultumian ne wille, ríde tó cyninge aér he feóhte. Eác-swylce gif man becume on his gefán, and he hine aér hám-faestne ne wite; gif he wille his waepnu syllan, hine man gehealde XXX. nihta, and hine his freóndum gecythe; gif he ne wille his waepnu syllan, ṭḥónne mót he feóhtan on hine. Gif he wille on hand gán, and his waepnu syllan, and hwá ofer ṭḥaet on hine feóhte, gylde swá wér swá wúnde, swá he gewyrce, and wíte, and haebbe his maég forworht. Eác we cwethath ṭḥaet man móte mid his hláforde feóhtan orwíge, gif man on ṭḥone hláford feóhte; swá mót se hláford mid ṭḥý men feóhtan. Aefter ṭḥaére ilcan wísan man mót feóhtan mid his geborene maége, gif hine man on-wóh onfeóhteth, búton with his hláforde; ṭḥaet we ne lýfath. And man mót feóhtan orwíge, gif he gemeteth otherne aet his aéwum

wífe betýnedum durum oththe under ánre reón, oththe aet his déhter áewum-borenre, oththe aet his swuster áewum-borenre, oththe aet his meder ṭhe wáere tó áewum wífe forgifen his faeder.

AETHELSTANES DOMAS.

THE LAWS OF KING AETHELSTAN.

I.

BE MYNETERUM.

OF MONEYERS.

14. Ṭhridda: ṭhaet án mynet sý ofer eall ṭhaes cynges anweald, and nán mann ne mynetige bútan on porte. And gif se mynetere fúl wurde, sleá man of ṭhá hand ṭhe he ṭhaet fúl mid worhte, and sette uppan ṭhá mynet-smiththan: and gif hit ṭhónne tyhtle sý, and he hine ládian wille; ṭhónne gá he tó ṭhám hatan ísene, and ládige ṭhá hand mid ṭhe man tyhth ṭhaet he ṭhaet facen mid worhte. And gif he on ṭhám ordále fúl wurthe, dó man ṭhaet ilce swá hit áer beforan cwáeth.

On Cantwara-byrig VII. myneteras, IV. ṭhaes cynges, and II. ṭhaes biscopes, I. ṭhaes abbodes.

Tó Hrófe-ceastre III.; II. ṭhaes cynges, and I. ṭhaes biscopes.

Tó Lunden-byrig VIII.

Tó Winta-ceastre VI.

Tó Láewe II.

Tó Haestinga-ceastre I.

Other tó Cisse-ceastre.

Tó Hám-túne II.

Tó Waer-háme II.

Tó Exe-ceastre II.

Tó Sceaftes-byrig II.

Elles, tó ṭhám othrum burgum I.

IV.

DOM BE HATAN ISENE AND WAETRE.

DOOM CONCERNING HOT IRON AND WATER.

7. And of ṭhám ordále we bebeódath Godes bebodum, and ṭhaes arceb., and ealra biscopa: ṭhaet nán mann ne cume innon ṭhǽre cyrican siththan man ṭhaet fýr in-byrth, ṭhe man ṭhaet ordál mid hǽtan sceal, búton se maesse-preost, and se-ṭhe ṭhǽr-tó gán sceal; and beó ṭhǽr gemetne nygon fét of ṭhám stacan tó ṭhǽre mearce, be ṭhaes mannes fótum ṭhe ṭhǽr-tó gǽth. And gif hit ṭhónne waeter sý, hǽte man hit oth hit hleówe tó wylme, and sý ṭhaet al-faet ísen oththe aeren, leáden oththe lǽmen. And gif hit ánfeald tyhtle sý, dufige seó hand aefter ṭhám stáne oth ṭhá wriste; and gif hit ṭhrýfeald sý, oth ṭhone elbogan. And ṭhónne ṭhaet ordál geáro sý, ṭhónne gán twégen menn inn of aegṭhre healfe; and beón híg án-raede ṭhaet hit swá hat sý swá we ǽr cwǽdon. And gán inn emn-fela manna of aegṭhre healfe, and stande on twá healfa ṭhaes ordáles andlang ṭhǽre cyrican; and ṭhá beón ealle faestende, and fram heora wífe gehealdene ṭhǽre nihte; and sprenge se maesse-preost hálig-waeter ofer híg ealle, and heora aelc abyrige ṭhaes hálig-waeteres, and sylle heom eallum cyssan bóc and Crístes róde-tácn; and ná bette nán mann ṭhaet fýr ná leng ṭhonne man ṭhá hálgunge onginne; ac licge ṭhaet ísen uppan ṭhám glédan oth ṭhá aeftemestan Collectum; lecge hit man syththan uppan ṭhám stapelan; and ne sý ṭhǽr nán other spaec inne búton ṭhaet híg biddon God Aelmihtigne georne ṭhaet he ṭhaet sótheste geswytelie. And gá he tó; ṭhaet inseglige man ṭhá hand, and sette man ofer ṭhone ṭhriddan daeg, swá-hwaether-swá heó beó fúl swá clǽn binnan ṭhám insegle. And se-ṭhe ṭhás láge abrece, beó ṭhaet ordál on him forad, and gylde ṭhám cyninge CXX. scill. tó wíte.

EADMUNDES DOMAS.

THE LAWS OF KING EDMUND.

BE WIFMANNES BEWEDDUNGE.

OF BETROTHING A WOMAN.

1. Gif man maeden, oththe wíf weddian wille, and hit swá hire and freóndum gelícige, þónne is riht þaet se brýd-guma, aefter Godes rihte, and aefter woruld-gerysnum, æerest beháte and on wedde sylle þám mannum þe hire for-sprecan synd, þaet he on þá wísan hire geórnige, þaet he hý aefter Godes rihte healdan wille, swá wer his wíf sceal, and aborgion his frýnd þaet.

2. Aefter-þám, is tó witanne hwám þaet foster-leán gebyrige: weddige se brýd-guma eft þaes; and hit aborgion his frýnd.

3. Þónne, syththan, cythe se brýd-guma hwaes he hine ge-unne with-þám-þe heó his willan geceóse, and hwaes he hire ge-unne gif heó leng sý þonne he.

4. Gif hit swá geforword bíth, þónne is riht þaet heó sý healfes yrfes wyrthe, and ealles, gif hý cild gemæne haebbon, búte heó eft wer ceóse.

5. Trymme he eall mid wedde þaet-þaet he beháte; and aborgion frýnd þaet.

6. Gif hý þónne aelces þinges sám-mæle beón, þónne fón mægas tó, and weddian heora mægan tó wífe, and tó riht-life, þám þe hire gýrnde, and fó tó þám borge se-þe þaes weddes waldend sý.

7. Gif hý man þónne út of lande læedan wille on othres þegnes land, þónne bíth hire raed þaet frýnd þá forword habbon þaet hire man nán wóh tó ne dó, and gif heó gylt gewyrce, þaet hý móton beón bóte nyhst, gif heó naefth of hwám heó béte.

8. Aet þám giftan sceal maesse-preost beón mid rihte, se sceal mid Godes bletsunge heora gesamnunge gederian on ealle gesúndfulnesse.

9. Wel is eác tó warnianne, ṭhaet man wite, ṭhaet hý ṭhurh maeg-sibbe tó gelange ne beón; ṭhe-laes-ṭhe man eft twaeme ṭhaet man aer awóh tósomne gedydon.

CNUTES DOMAS.

THE LAWS OF KING CANUTE.

1. *Ecclesiastical.*

This is seó geraednys ṭhe Cnút, Cyning, ealles Englalandes Cyning, and Déna Cyning, and North-wígena Cyning, mid his witena geṭheáhte, geraedde, Gode tó lófe and him-sylfum tó cyne-scipe and tó ṭhearfe; and ṭhaet waes on ṭhaere hálgan mid-wintres tíde on Wintan-ceastre.

DE DEO, RELIGIONE, ET REGE DEBITE COLENDIS.

1. Ṭhaet is ṭhónne aerest, ṭhaet hí, ofer ealle othre ṭhing aenne God aefre woldan lufian and wurthian, and aenne Crístendóm án-raedlice healdan, and Cnút, Cyning, lufian mid rihtan getrýwthan.

EXHORTATIO AD ECCLESIASTICOS, UT SANCTE VIVANT.

6. And we willath ṭhaet aelces hádes menn georne gebugan, aelc tó ṭhám rihte ṭhe him tó-gebyrige; and huru-ṭhinga, Godes ṭheowas, bisceopas and abbodas, munecas and mynecena, canonicas and nunnan, tó rihte gebugan, and regollice libban, and daeges and nihtes, oft and gelóme, clypian tó Críste, and for eall Crísten folc ṭhingian georne. And ealle Godes ṭheowas we biddath and laerath, and huru-ṭhinga sacerdas, ṭhaet hí Gode hýran, and claennesse lúfian, and beorgian heom-sylfum with Godes ýrre, and with ṭhone weallendan bryne ṭhe weallath on helle. Full georne hí witan, ṭhaet hí nágon mid rihte ṭhurh haemed-

ṭhing wífes gemánan; and se-ṭhe ṭhaes geswican wille, and cláennesse healdan, haebbe he Godes mildse, and tó woruld-wurthscipe, sí he ṭhegen-láge wyrthe. And aeghwylc Crísten mann eác, for his Drihtnes ege, unrihthaémed georne forbuge, and godcunde láge rihtlice healde.

DE CONJUGIIS PROHIBITIS.

7. And we láerath and biddath, and on Godes naman beódath, ṭhaet áenig Crísten mann binnan VI. manna sibfaece on his ágenan cynne aefre ne gewífie; ne on his máeges láfe ṭhe swá neáh sib wáere; ne on ṭhaes wífes neód-mágan ṭhe he-sylf áer haefde; ne on his gefaederan, ne on gehálgodre nunnan, ne on alaétenre áenig Crísten mann aefre ne gewífige, ne áenige forligru ahwáer ne begange; ne ná má wífa ṭhonne án haebbe, and ṭhaet beó his beweddode wíf; ac beó bé ṭháere ánre ṭhá-hwíle-ṭhe heó libbe, se-ṭhe wille Godes láge gýman mid rihte, and with helle bryne beorgan his sawle.

DE DEI JURIBUS, FESTIS, ET JEJUNIIS CONSERVANDIS.

14. And ealle Godes gerihta fyrthrige man georne, eallswá hit ṭhearf is. And freólsas and faestena healde man rihtlice, and healde man aelces Sunnan-daeges freólsunge fram Saeternes-daeges nóne oth Monan-daeges lihtunge, and aelcne otherne maesse-daeg swá he beboden beó.

DE DIE DOMINICO.

15. And Sunnan-daeges cýpunge we forbeódath eác eornostlice, and aelc folc-gemót, búton hit for mycelre neód-ṭhearfe sí; and huntath-fara, and ealra woruldlicra weorca on ṭhám hálgan daege geswice man georne.

PIA EXHORTATIO AD CONFESSIONEM ET POENITENTIAM.

18. And we biddath, for Godes lufan, ṭhaet aelc Crísten mann understande georne his ágene ṭhearfe; forṭhám ealle

we sceolan áenne tíman gebídan, ṭhónne us waére leófre ṭhonne eall ṭhaet on middan-earde is, ṭhaet we aworhtan, ṭhá-hwile-ṭhe we mihtan, georne Godes willan: ac ṭhónne we sceolan habban ánfeald leán ṭhaes ṭhe we on life áer geworhtan, wá ṭhám ṭhónne ṭhe áer ge-eárnode helle wite! Ac utan swithe georne fram synnum gecyrran, and úre aelc his misdaéda úrum scriftum geornlice andettan, and aefre geswican, and geornlice bétan; and úre aelc othrum beóde ṭhaet we willan ṭhaet man us beóde: ṭhaet is rihtlic dóm and Gode swithe gecweme, and se býth swithe gesaelig ṭhe ṭhone dóm gehylt; forṭhám God Aelmihtig us ealle geworhte, and eft deópum ceápe gebóhte, ṭhaet is, mid his ágenum life ṭhe he for us eallum sealde.

AD EUCHARISTIAM ET PROBITATEM.

19. Ac aeghwylc Cristen mann dó swá him ṭhearf is; gýme his Cristendómes georne, and geárwige hine eác tó húsel-gange huru ṭhriwa on geáre; gehwá hine-sylfne, ṭhe his ágene ṭhearfe wille understandan, swá-swá him ṭhearf si. And word and weorc freónda gehwylc fádige mid rihte, and áth and wedd waerlice healde, and aeghwylc unriht aweorpe man georne of ṭhissum earde, ṭhaes-ṭhe man dón maege; and lufige man Godes riht heónon-forth georne wordes and daéde; ṭhónne wurthe us eallum Godes mildse ṭhe geáruwre.

AD FIDELITATEM ERGA DOMINUM.

20. Utan dón eác georne swá we gyt láeran willath; utan beón á úrum hláforde holde and getrýwe, and aefre eallum mihtum his wurthscipe ráeran, and his willan gewyrcan; forṭhám eall ṭhaet we aefre for riht-hláford-hylde dóth, eall we hit dóth us-sylfum tó mycelre ṭhearfe; forṭhám ṭhám býth witodlice God hold ṭhe býth his hláforde rihtlice hold: and eác áh hláforda gehwylc ṭhaes for-mycle ṭhearfe ṭhaet he his menn rihtlice healde.

Hym andswarode þá Nathanahel, and þus cwǽ eth: 49
Rabbi, þú eart Godes Sunu, and þú eart Isráhela
Cining. Þá cwǽ eth se Hǽlend tó hym: Þú gesýhst 50
máre þonne þis sý; forþám-þe þú gelýfdest, þá
ic cwǽ eth þaet ic gesawe þé under þám fic-treowe.
And he sǽ de him: Sóth ic secge eow, ge geseóth 51
opene heofenas, and Godes englas up-stígende and
nyther-stígende ofer Mannes Sunu.

THYS GODSPEL SCEAL ON SUNNAN-DAEG, THAERE OTHRE WUCAN OFER EPIPHANIA DOMINI.

II. On þám þryddan daege wǽ eron gifta gewordene 1
on Chanáa Galiléae; and þaes Hǽ elendes moder wǽ es
þǽ er: sóthlice se Hǽ elend and hys leorning-cnyhtas 2
wǽ eron geláthode tó þám giftum. And þá þaet wín 3
geteórode, þá cwǽ eth þaes Hǽ elendes moder tó him:
Híg nabbath wín. Þá cwǽ eth se Hǽ elend tó hyre: Lá 4
wíf, hwaet ys me and þé? gyt mín tíma ne cóm. Þá 5
cwǽ eth þaes Hǽ elendes moder tó þám þenum: Dóth
swá-hwaet-swá he eow secge. Þǽ er wǽ eron sóthlice a- 6
sette syx stǽ enene waeter-fatu, aefter Iudéa geclǽ ensunge,
aelc wǽ es on twégra sestra geméte, oththe on þreóra.
Þá beád se Hǽ elend þaet híg þá fatu mid waetere 7
gefyldon. And híg gefyldon þá oth þone brerd. Þá 8
cwǽ eth se Hǽ elend: Hládath nú, and berath þǽ ere
dryhte ealdre. And híg namon. Þá se dryhte-ealdor 9
þaes wínes onbyrgde, þe of þám waetere geworden
wǽ es, he nyste hwánon hit cóm: (þá þenas sóthlice
wiston, þe þaet waeter hlódon;) se dryhte-ealdor
clypode þone brýd-guman, and cwǽ eth tó him: Aelc 10
man sylth ǽ erest gód wín; and þónne híg druncene
beóth, þaet þe wyrse býth: þú geheolde þaet góde
wín oth þys. Þys wǽ es þaet forme tácn þe se Hǽ- 11
lend worhte on Chanáa Galiléae, and geswutelode hys
wuldor; and hys leorning-cnyhtas gelýfdon on hine.

THYS GODSPEL SCEAL ON FRIGE-DAEG, ON THAERE FORMAN LENCTEN-WUCAN.

V. Aefter ṭhyssum wǽs Iudéa freóls-daeg, and se
2 Hǽlend fór tó Hierúsalem. On Hierúsalem ys án mére,
se is genemned on Ebreïsc Betzaída; se mére haefth fíf
3 porticas. On ṭhám porticon lǽg mycel maenigeo ge-
adledra, blindra, and healtra, and forscruncenra, and
4 ge-anbídedon ṭhaes waeteres styrunge. Dryhtenes engel
cóm tó his tíman on ṭhone mére, and ṭhaet waeter wǽs
astyred; and se ṭhe rathost cóm on ṭhone mére, aefter
ṭhaes waeteres styrunge, wearth gehǽled fram swá-
5 hwylcere untrumnysse swá he on wǽs. Ṭhǽr wǽs
sum man eahta and ṭhrittig wintra on his untrumnysse.
6 Ṭhá se Hǽlend geseáh ṭhysne licgan, and wiste ṭhaet he
lange hwýle ṭhǽr wǽs, ṭhá cwǽth he tó him: Wylt ṭhú
7 hál beón? Ṭhá andswarode se seoca him, and cwǽth:
Dryhten, ic naebbe nǽnne man ṭhaet me dó on ṭhone
8 mére, ṭhónne ṭhaet waeter astyred bíth; ṭhónne ic
cume, ṭhónne bíth other beforan me. Ṭhá cwǽth se
9 Hǽlend tó him: Arís, nim ṭhín bed, and gá. And se
man wǽs sona hál; and he nam his bed, and eóde.
10 Hyt wǽs reste-daeg on ṭhám daege. Ṭhá cwǽdon
ṭhá Iudéas tó ṭhám ṭhe ṭhǽr gehǽled wǽs: Hit is
reste-daeg; nis ṭhé alýfed ṭhaet ṭhú ṭhín bed bere.
11 He andswarode him, and cwǽth: Se-ṭhe me gehǽlde,
12 se cwǽth tó me, Nim ṭhín bed, and gá. Ṭhá acsedon
híg hine, Hwaet se man wǽre, ṭhe ṭhé sǽde, Nim ṭhín
13 bed, and gá? Se ṭhe ṭhǽr gehǽled wǽs, nyste hwá
hyt wǽs; se Hǽlend sóthlice beáh fram ṭhǽre ge-
14 gaderunge. Aefter-ṭhám se Hǽlend hine gemette on
ṭhám temple, and cwǽth tó hym: Nú, ṭhú eart hál
geworden, ne synga ṭhú, ṭhý-laes ṭhé on sumum ṭhing-
15 um wyrs getíde. Ṭhá fór se man, and cydde hit ṭhám
Iudéum, ṭhaet it wǽs se Hǽlend ṭhe hyne hǽlde.

Forṭḥám ṭḥá Iudéas éhton ṭḥone Háelend, forṭḥám-ṭḥe 16
he dyde ṭḥás ṭḥing on reste-daege.

THYS SCEAL ON TYWES-DAEG, ON THAERE FIFTAN WUCAN INNAN LENCTENE.

VII. Syththan fór se Háelend tó Galiléa; he nolde 1
faran tó Iudéa, forṭḥám-ṭḥe ṭḥá Iudéas hyne sóhton,
and woldon hyne ofsleán. Hit wáes gehende Iudéa 2
freóls-daege. His bróthru cwáedon tó him: Far heónon, 3
and gá on Iudéa-land, ṭḥaet ṭḥíne leorning-cnyhtas ge-
seón ṭḥá weorc ṭḥe ṭḥú wyrcst. Ne déth nán man nán 4
ṭḥing on diglum, ac secth ṭḥaet hit open sý. Gif ṭḥú
ṭḥás ṭḥing dést, geswutela ṭḥé-sylfne middan-earde.
Witodlice ne his mágas ne gelýfdon on hyne. Ṭḥá 5
cwáeth se Háelend tó hym: Gyt ne cóm mín tíd; eower 6
tíd ys symle geáru. Ne maeg middan-eard eow hátian; ac 7
he hátath me, forṭḥám ic cythe gewitnesse be him, ṭḥaet
his weorc synd yfele. Fare ge tó ṭḥison freóls-daege; 8
ic ne fare tó ṭḥison freóls-daege; forṭḥám mín tíd nys
gyt gefylled. He wunode on Galiléa, ṭḥá he ṭḥás ṭḥing 9
sáede. Eft ṭḥá his bróthru fóron, ṭḥá fór he eác tó 10
ṭḥám freóls-daege, naes ná openlice, ac digollice. Ṭḥá 11
Iudéas hyne sóhton on ṭḥám freóls-daege, and cwáedon:
Hwáer ys he? And mycel gehlýd wáes on ṭḥáere 12
maenio be him; sume cwáedon: He ys gód; othre
cwáedon: Nese; ac he beswicth ṭḥis folc. Ṭḥeáh- 13
hwaethere ne spáec nán man openlice be him, for ṭḥáera
Iudéa ege.

THYS GODSPEL GEBYRATH ANUM DAEGE AER MYD-FAESTENE.

VIII. Se Háelend fór on Oliuetes dúne; and cóm eft 1
on daeg-red tó ṭḥám temple, and eall ṭḥaet folc cóm tó 2
him; and he sáet, and láerde híg. Ṭḥá laeddon ṭḥá 3
Phariséi and ṭḥá bóceras tó him án wíf seó wáes aparod
on unriht-háemede, and setton híg tó-middes heora, and 4

cwǽdon tó him: Láreow, ṭhis wíf wǽs afunden on un-
5 rihton hǽemede. Moyses us bebeád on ṭhǽere ǽe, ṭhaet
we sceoldon ṭhus gerade mid stánum oftorfian: hwaet
6 cwyst ṭhú? Ṭhis híg cwǽdon his fandiende, ṭhaet híg
hine wrehton. Se Hǽelend abeáh nyther, and wrát mid
7 his fingre on ṭhǽere eorthan. Ṭhá híg ṭhurhwunedon
hine acsiende, ṭhá arás he upp, and cwǽeth tó him:
Lóca, hwylc eower síg synleás, weorpe ǽerest stán on
8 híg. And he abeáh eft, and wrát on ṭhǽere eorthan.
9 Ṭhá híg ṭhis gehýrdon, ṭhá eódon híg út, án aefter
ánum; and he gebád ṭhǽer sylf, and ṭhaet wíf stód
10 ṭhǽer on middan. Se Hǽelend arás upp, and cwǽeth tó
hyre: Wíf, hwǽer synd ṭhá ṭhe ṭhé wregdon? ne for-
11 démde ṭhé nán man? And heó cwǽeth: Ná, Dryhten.
And se Hǽelend cwǽeth: Ne ic ṭhé ne fordéme; dó gá,
and ne synga ṭhú naefre má.

THYS GODSPEL SCEAL ON THAERE MYD-FAESTENES WUCAN, ON SAETERNES-DAEG.

12 Eft se Hǽelend spraec ṭhás ṭhing tó hym, and cwǽeth:
Ic eom middan-eardes leoht; se-ṭhe me fylith, ne gǽeth
13 he ná on ṭhystro, ac he haefth lífes leoht. Ṭhá Phari-
séi cwǽedon tó hym: Ṭhú cythst gewitnesse be ṭhé-
14 sylfum; nis ṭhín gewitnes sóth. Se Hǽelend andswa-
rode, and cwǽeth tó hym: Gyf ic cythe gewitnesse
be me-sylfum, mín gewitnes ys sóth; forṭhám-ṭhe ic
wát hwánon ic cóm, and hwyder ic gá; ge nyton hwánon
15 ic cóm, ne hwyder ic gá. Ge démath aefter flaesce; ic
16 ne déme nánum men. And gif ic déme, mín dóm is
sóth; forṭhám-ṭhe ic ne eom ána, ac ic and se Faeder
17 ṭhe me sende. And on eowre ǽe is awriten, ṭhaet twé-
18 gra manna gewitnes is sóth. Ic eom ṭhe cythe gewit-
nesse be me-sylfum, and se Faeder ṭhe me sende cyth
19 gewitnesse be me. Witodlice híg cwǽdon tó him:
Hwǽer is ṭhín faeder? Se Hǽelend him andswarode,

and cwǽth: Ne cunne ge me, ne mínne Faeder; gyf
ge me cuthon, wén is ṭḥaet ge cuthon mínne Faeder.
Ṭḥás word he spǽc aet ceáp-sceamele; and nán man 20
hyne ne nam; forṭḥám-ṭḥe hys tíd ne cóm ṭḥá-gyt.
Witodlice eft se Hǽlend cwǽth tó him: 21

THYS GODSPEL SCEAL ON MONAN-DAEG, ON THAERE OTHRE LENCTEN-WUCAN.

Ic fare, and ge me secath, and ge sweltath on eowre
synne; ne mage ge cuman ṭḥyder ic fare. Ṭḥá cwǽdon 22
ṭḥá Iudéas; Cwethe ge ofslýhth he hine-sylfne? for-
ṭḥám he segth, Ge ne magon cuman ṭḥyder ic fare. Ṭḥá 23
cwǽth he tó him: Ge synd nythane, and ic eom ufane;
ge synd of ṭḥysum middan-earde; ic ne eom of ṭḥysum
middan-earde. Ic eow sǽde, ṭḥaet ge sweltath on 24
eowrum synnum; gif ge ne gelýfath ṭḥaet ic hit sý, ge
sweltath on eowre synne. Ṭḥá cwǽdon híg tó hym: 25
Hwaet eart ṭḥú? Se Hǽlend cwǽth tó him: Ic eom
fruman ṭḥe tó eow sprece. Ic haebbe fela be eow tó 26
sprecanne and tó démanne; ac se ṭḥe me sende is sóth-
faest; and ic sprece on middan-earde ṭḥá ṭḥing ṭḥe ic
aet him gehýrde. And híg ne undergeton ṭḥaet he 27
tealde him God tó Faeder. Se Hǽlend cwǽth tó 28
him: Ṭḥónne ge Mannes Sunu up-ahebbath, ṭḥónne
gecnáwe ge ṭḥaet ic hit eom, and ic ne dó nán ṭḥing
of me-sylfum; ac ic sprece ṭḥás ṭḥing swá Faeder me
lǽrde. And se ṭḥe me sende is mid me, and he ne 29
forlǽt me ǽnne; forṭḥam-ṭḥe ic wyrce symle ṭḥá ṭḥing
ṭḥe him synd gecweme. Ṭḥá he ṭḥás ṭḥing spǽc, 30
manege gelýfdon on hine.

THYS GODSPEL GEBYRATH TO ST. VITALIS MAESSAN.

XV. Ic eom sóth wín-eard, and mín Faeder ys eorth- 1
tilia. He déth aelc twig awég on me ṭḥe blǽda ne 2
byrth; and he feormath aelc ṭḥǽra ṭḥe blǽda byrth,

3 thaet hyt bere blaeda the swithor. Nú ge synd clæne
4 for thaere spraece the ic to eow spraec. Wunian on
me, and ic on eow. Swá twig ne maeg blaeda beran
him sylf, buton hit wunige on win-earde, swá ge ne
5 magon eác, búton ge wunion on me. Ic eom win-eard,
and ge synd twigu; se-the wunath on me, and ic on
him, se byrth mycle blaeda; forthám ge ne magon nán
6 thing dón bútan me. Gif hwá ne wunath on me, he
býth aworpen út swá twig, and fordrúwath; and hig
gaderiath thá, and dóth on fýr, and hig forbyrnath.

THYS GODSPEL SCEAL ON WODNES-DAEG, OFER ASCENSIO DOMINI.

7 Gif ge wuniath on me, and mine word wuniath on eow,
biddath swá-hwaet-swá ge wyllon, and hit býth eower.
8 Ic thám ys min Faeder geswutelod, thaet ge beron
[illegible] blaeda, and beón mine leorning-cnyhtas. And
9 [illegible] eow swá Faeder lufode me; wuniath on mínre
[illegible] gif ge mine bebodu gehealdath, ge wuniath on
[illegible] swá ic geheold mines Faeder bebodu, and
[illegible] on his lufe. Thás thing ic eow sáede, thaet
[illegible] eow, and eower gefeá sý gefullod.

[illegible] TO THAERA APOSTOLA MAESSE-DAGON.

[illegible] behold, thaet ge lufion eow gemaénelice,
[illegible] Naefth nán man máran lufe thonne
[illegible] swá sylle his lif for his freóndum. Ge
[illegible] gif ge dóth thá thing the ic eow
[illegible] Ne [illegible] eow tó theowan; forthám se
[illegible] se blaford déth: ic tealde eow tó
[illegible] eow ealle thá thing the
16 ic gehyrde aet minum Faeder. Ne gecure ge me, ac
ic geceas eow, and ic sette eow, thaet ge gán and
blaeda beron, and eowre blaeda gelaéston; thaet Faeder
sylle eow swá-hwaet-swá ge biddath on mínum naman.

AND THYS GEBYRATH TO THAERA APOSTOLA MAESSE-DAGON.

Þás þing ic eow beóde, þaet ge lufion eow gemǽne- 17
lice. Gif middan-eard eow hátath, witath þaet he 18
hátede me ǽr eow. Gif ge of middan-earde wǽron, 19
middan-eard lufode þaet his wǽs; forþám-þe ge ne
synd of middan-earde, ac ic eow geceás of middan-
earde, forþíg middan-eard eow hátath. Gemunath 20
mínre spraece þe ic eow sǽde, Nis se þeowa mǽrra
þonne his hláford. Gif híg me éhton, híg wyllath
éhtan eower; gif híg míne spraece heoldon, híg heal-
dath eác eowre. Ac ealle þás þing híg dóth eow for 21
mínum naman; forþám-þe híg ne cunnon þone þe
me sende. Gif ic ne cóme, and tó him ne spráece, 22
naefdon híg náne synne; nú híg nabbath náne láde be
heora synne. Se þe me hátath, hátath mínne Faeder. 23
Gif ic náne weorc ne worhte on him, þe nán other ne 24
worhte, naefdon híg náne synne; nú híg gesawon, and
híg hátedon aegþer-ge me, ge mínne Faeder. Ac 25
þaet seó spraec sý gefylled þe on hyra ǽ awriten ys,
Þaet híg hátedon me búton gewyrhtum.

THYS GEBYRATH ON SUNNAN-DAEG, OFER ASCENSIO DOMINI.

Þónne se Fréfriend cymth, þe ic eow sende fram 26
Faeder, sóthfaestnysse Gást, þe cymth fram Faeder,
he cyth gewitnesse be me; and ge cythath gewitnesse, 27
forþám ge wǽron fram fruman mid me.

XVI. Þás þing ic eow sǽde, þaet ge ne swicion. 1
Híg dóth eow of gesomnungum; ac seó tíd cymth, 2
þaet aelc þe eow ofslýhth, wénth þaet he þenige
Gode. And þás þing híg dóth, forþám-þe híg ne 3
cuthon mínne Faeder, ne me. Ac þás þing ic eow 4
sǽde, þaet ge gemunon, þónne heora tíd cymth,
þaet ic hit eow sǽde. Ne sǽde ic eow þás þing
aet fruman, forþám-þe ic wǽs mid eow.

THYS GODSPEL SCEAL ON SUNNAN-DAEG, ON THAERE FEORTHAN WUCAN OFER EASTRON.

5 Nu ic fare tó ṭhám ṭhe me sende, and eower nán ne
6 acsath me, Hwyder ic fare? Ac forṭhám-ṭhe ic spraéc
ṭhás ṭhing tó eow, unrótnys gefylde eowre heortan.
7 Ac ic eow secge sóthfaestnysse; Eow fremath ṭhaet ic
fare; gif ic ne fare, ne cymth se Fréfriend tó eow;
8 witodlice gif ic fare, ic hyne sende tó eow. And ṭhónne
he cymth, he ṭhywth ṭhysne middan-eard be synne,
9 and be rihtwísnesse, and be dóme: be synne, forṭhám
10 híg ne gelýfdon on me; be rihtwísnysse, forṭhám ic
11 fare tó Faeder, and ge me ne geseóth; be dóme, forṭham
12 ṭhyses middan-eardes ealdor ys gedémed. Gyt ic
haebbe eow fela tó secganne, ac ge hyt ne magon nú
13 acuman. Ṭhónne ṭhaére sóthfaestnysse Gást cymth,
he laérth eow ealle sóthfaestnysse; ne sprycth he of
him-sylfum, ac he sprycth ṭhá ṭhing ṭhe he gehýrth;
14 and cyth eow ṭhá ṭhing ṭhe tówearde synd. He me
geswutelath; forṭhám he nimth of mínum, and cyth
15 eow. Ealle ṭhá ṭhing ṭhe mín Faeder haefth synd
míne; forṭhíg ic cwaéth, ṭhaet he nimth of mínum, and
cyth eow.

II. FROM A PARAPHRÁSE OF THE BOOK OF PSALMS.

SEALM I.

1. Eádig býth se wer ṭḥe ne gáeth on geṭḥeáht unrihtwísra, ne on ṭḥám wége ne stent synfulra, ne on heora wol-berendum setle ne sitt;

2. Ac his willa býth on Godes áe, and ymb his áe he býth smeágende daeges and nihtes.

3. Hym býth swá ṭḥám treowe, ṭḥe býth aplantod neáh waetera rynum;

4. Ṭḥaet sylth his waestmas tó rihtre tíde, and his leáf and his bláeda ne fealwiath, ne ne seáriath; eall him cymth tó góde ṭḥaet ṭḥaet he déth.

5. Ac ṭḥá unrihtwísan ne beóth ná swylce, ne him eác swá ne limpth; ac hí beóth duste gelícran, ṭḥónne hit wind toblaewth.

6. Ṭḥý ne arísath ṭḥá unrihtwísan on dómes daeg, ne ṭḥá synfullan ne beóth on geṭḥeáhte ṭḥáera rihtwísena.

7. Forṭḥám God wát hwylcne wég ṭḥá rihtwísan geeárnedon, ac ṭḥá unrihtwísan cumath tó wítum.

SEALM II.

1. Hwý rýth aelc folc, and hwý smeágath hí unnýtt?

2. And hwý arísath eorth-cyningas, and ealdor-menn cumath tó-somne with Gode, and with ṭḥám ṭḥo he tó hláforde geceás, and gesmýrede?

3. Utan tobrecan heora bendas, and aweorpan heora geócu of us.

4. Forṭhám se God, ṭhe on heofonum ys, híg gehyspth, and Drihten híg gescent.

5. And he clypath tó him on his ýrre, and gedrefth heora geṭheáht.

6. And ic eom, ṭheáh, cyning geset fram Gode ofer his ṭhone hálgan munt Sýon, tó-ṭhám-ṭhaet ic láere his willan and his áe.

7. Forṭhám cwáeth Drihten tó me: Ṭhú eart mín sunu, nú tó-daeg ic ṭhé acende.

8. Bidde me, and ic ṭhé sylle ṭheóda tó ágnum yrfe, and ṭhínne anwald ic gebráede ofer ṭheóda gemáero.

9. And ic gedó ṭhaet ṭhú heora wylst mid íserne gyrde, and hi miht swá eáthe abrecan, swá se crocc-wyrhta maeg áenne croccan.

10. Ongytath nú, cyningas, and leorniath, ge dómeras, ṭhe ofer eorthan démath.

11. Ṭheowiath Drihtne, and ondráedath hine; blissiath on Gode, and ṭheáh mid ege.

12. Onfóth láre, ṭhý-laes eow God ýrre weorthe, and ṭhý-laes ge wendon of rihtum wége.

13. Forṭhám ṭhónne his ýrre býth onáeled, ṭhónne beóth eádige, ṭhá ṭhe nú on hine getrýwath.

SEALM III.

1. Eálá, Drihten! hwí synt swá manige mínra feónda, ṭhára ṭhe me swencath? For-hwí arísath swá manige with me?

2. Ac hit nis ná swá hý cwethath; ac ṭhú eart, bútan [illegible], mín fultum, and mín wuldor, and ṭhú ahefst [illegible] mín heafod.

3. Mid minre stemne ic cleopode tó Drihtne, and he me [illegible] of his ṭham hálgan munte.

4. Ṭhá [illegible] ic slápan, and slep, and eft arás; forṭhám-ṭhe Drihten me awehte, and me upp-aráerde.

5. Forṭḥám ic me nú ná ondrǽde ṭḥúsendu folces, ṭḥeáh hí me útan ymb-ṭḥringon; ac ṭḥú, Drihten, aris, and gedó me hálne; forṭḥám ṭḥú eart min God.

6. Forṭḥám ṭḥú of-slóge ealle ṭḥá ṭḥe me witherwearde wǽron bútan gewyrhton, and ṭḥára synfulra maegen ṭḥú gebryttest.

7. Forṭḥám on ṭḥé ys eall úre hǽl, and úre tó-hópa, and ofer ṭḥín folc sý ṭḥín bletsung.

SEALM IV.

1. Ṭḥónne ic cleopode tó ṭḥé, ṭḥónne gehýrdest ṭḥú me, Drihten; forṭḥám ṭḥú eart se ṭḥe me gerihtwísast, and on mínum earfothum and nearonessum, ṭḥú me gerýmdest.

2. Gemiltsa me, Drihten, and gehýr mín gebed.

3. Eálá, manna bearn! hú lange wylle ge beón swá heardheorte with Gode? And hwí lufige ge ídelnessa, and secath leásunga?

4. Wite ge ṭḥaet God gemyclade his ṭḥone gehálgodan, and he me gehýrth, ṭḥónne ic him tó clypige.

5. Ṭḥeáh hit gebyrige ṭḥaet ge onwóh ýrsion, ne scule ge hit nó ṭḥý hrathor ṭḥurh-teón, ṭḥe-laes ge syngion, and ṭḥaet unriht ṭḥaet ge smeágath on eowerum móde, forlǽtatath, and hreówsiath ṭḥaes.

6. Offriath ge mid rihtwísnesse, and bringath ṭḥá góde tó lacum, and hópiath tó Drihtne.

7. Manig mann cwyth: Hwá taecth us teála, and hwá sylth us ṭḥá gód ṭḥe us man gehǽt? and is ṭḥeáh geswutelod ofer us ṭḥín gifu, ṭḥeáh hí swá ne cwethon.

8. Ṭḥaet ys ṭḥaet ṭḥú sealdest blisse mínre heortan, and ṭḥín folc gemicladest, and him geníht hwǽtes, and wines, and éles, and ealra góda, ṭḥeáh hí his ṭḥé ne ṭḥancion.

9. Ac gedó nú ṭḥaet ic móte on ṭḥám geníhte, and on ṭḥǽre sibbe slápan, and me gerestan; forṭḥám ṭḥú, Drihten, synderlice me gesettest on blisse and on tó-hópan.

4. Oththe, furthum, him gulde yfel with yfle, swá-swá hí hit geworhton; ṭhónne ofsleán me míne fýnd orwígne, naes ṭhás ṭhe míne frýnd beón sceoldon.

5. And secon míne fýnd míne sawle, and ṭhá gefón, and oftredon on eorthan mín líf, and mínne weorthscipe tó duste gewyrcon.

6. Arís, Drihten, of ṭhínum ýrre, and sáer on mínra feónda mearce, and geweortha ṭhé-sylfne ṭhára.

7. Arís, Drihten, tó ṭhínum geháte, and dó swá-swá ṭhú gehete; gif ṭhú swá dést, ṭhónne cymth swithe mycel folc tó ṭhínum ṭheowdóme.

8. And ṭhú upp-astíhst, and hí mid ṭhé láetst tó heofonum: Drihten, dém folcum, and dém me.

9. Drihten, dém me aefter mínum gewyrhtan, and dém me aefter mínre unscáethfulnesse.

10. Ge-enda nú ṭhaet yfel ṭháera unrihtwísra, and gerece and geraed ṭhá rihtwísan; ṭhú, Drihten, ṭhe smeást heortan, and áedra and manna geṭhóhtas.

11. Mid rihte we secath fultum tó ṭhé, Drihten; forṭhám ṭhú gehaélst ṭhá heortan rihtra geṭhóhta.

12. Ṭhe Drihten, ṭhe is rihtwís déma, and strang and geṭhyldig, hwaether he ýrsige aelce daege? Búte ge tó him gecyrron, se deofol cwécth his sweord tó eow;

13. And he bende his bogan, se is nú geáro tó sceótanne; he teohath ṭhaet he scyle sceótan ṭhaet deathes faet, and baernan ṭhá ṭhe hér byrnath on wraennesse, and on unṭheawum.

14. He centh aelc unriht, and hit cymth him sáre, and his geferum.

15. He ádylf ṭhone pytt, and he hine ontýnth, and on ṭhone ylcan befylth.

16. Gehweorfe his sár on his heáfod, and on his braegn astíge his unriht.

17. Ic ṭhónne andette Drihtne aefter his rihtwísnesse, and hérie his ṭhone heán naman, and lófige.

SEALM VIII.

1. Eálá, Drihten úre God, hú wundorlic ṭḥín nama ys geond ealle eorthan!

2. Forṭḥám ahefen ys ṭḥín myclung ofer heofonas; ge furthum, of ṭḥǽra cilda muthe, ṭḥe meolc sucath, ṭḥú býst héred.

3. Ṭḥaet he dóth tó bysmore ṭḥínum feóndum; forṭḥám ṭḥú towyrpest ṭḥíne fýnd, and ealle ṭḥá ṭḥe unrihtwísnesse ládiath and scýldath.

4. Ic ongite nú ṭḥaet weorc ṭḥínra fingra, ṭḥaet synd heofonas, and mona, and steorran, ṭḥá ṭḥú astealdest.

5. Drihten, hwaet is se mann, ṭḥe ṭḥú swá myclum amanst? oththe hwaet is se mannes sunu, ṭḥe ṭḥú oft raedlice neósast?

6. Ṭḥú hine gedést lytle laessan ṭḥonne englas, ṭḥú hine gewuldrast and geweorthast, and him sylst heáfod-gold tó maérthe, and ṭḥú hine gesetest ofer ṭḥín hand-geweorc.

7. Ealle gesceafta ṭḥú legst under his fét, and under his anwald; sceáp and hrýtheru, and ealle eorthan nýtenu;

8. Fleógende fuglas, and sǽ-fiscas, ṭḥá farath geond ṭḥá sǽ-wégas.

9. Drihten, Drihten, úre God, hú wulderlic ṭḥín nama ys geond ealle eorthan.

SEALM IX.

1. Ic andette Drihtne on ealre mínre heortan, and ic bódige ealle ṭḥíne wundru.

2. And ic blissige, and fǽnige, and hérige ṭḥínne naman, ṭḥú heáh God!

3. Forṭḥám ṭḥú gehwyrfdest míne fýnd under-baec, and hí wǽron ge-untrumode, and forwurdon beforan ṭḥínre ansýne.

4. Forṭḥám ṭḥú démst mínne dóm and míne spraece, and eall for me dydest ṭḥaet ic dón sceolde; ṭḥú sitst on ṭḥám heán setle, ṭḥú ṭḥe symle démst swithe rihte.

cwǽdon tó him: Láreow, ṭḥis wíf wǽs afunden on un-
5 rihton hǽemede. Moyses us bebeád on ṭḥǽere ǽe, ṭḥaet
we sceoldon ṭḥus gerade mid stánum oftorfian: hwaet
6 cwyst ṭḥú? Ṭḥis híg cwǽdon his fandiende, ṭḥaet híg
hine wrehton. Se Hǽelend abeáh nyther, and wrát mid
7 his fingre on ṭḥǽere eorthan. Ṭḥá híg ṭḥurhwunedon
hine acsiende, ṭḥá arás he upp, and cwǽeth tó him:
Lóca, hwylc eower síg synleás, weorpe ǽerest stán on
8 híg. And he abeáh eft, and wrát on ṭḥǽere eorthan.
9 Ṭḥá híg ṭḥis gehýrdon, ṭḥá eódon híg út, án aefter
ánum; and he gebád ṭḥǽer sylf, and ṭḥaet wíf stód
10 ṭḥǽer on middan. Se Hǽelend arás upp, and cwǽeth tó
hyre: Wíf, hwǽer synd ṭḥá ṭḥe ṭḥé wregdon? ne for-
11 démde ṭḥé nán man? And heó cwǽeth: Ná, Dryhten.
And se Hǽelend cwǽeth: Ne ic ṭḥé ne fordéme; dó gá,
and ne synga ṭḥú naefre má.

THYS GODSPEL SCEAL ON THAERE MYD-FAESTENES WUCAN, ON SAETERNES-DAEG.

12 Eft se Hǽelend sprǽec ṭḥás ṭḥing tó hym, and cwǽeth:
Ic eom middan-eardes leoht; se-ṭḥe me fylith, ne gǽeth
13 he ná on ṭḥystro, ac he haefth lífes leoht. Ṭḥá Phari-
séi cwǽdon tó hym: Ṭḥú cythst gewitnesse be ṭḥé-
14 sylfum; nis ṭḥín gewitnes sóth. Se Hǽelend andswa-
rode, and cwǽeth tó hym: Gyf ic cythe gewitnesse
be me-sylfum, mín gewitnes ys sóth; forṭḥám-ṭḥe ic
wát hwánon ic cóm, and hwyder ic gá; ge nyton hwánon
15 ic cóm, ne hwyder ic gá. Ge démath aefter flaesce; ic
16 ne déme nánum men. And gif ic déme, mín dóm is
sóth; forṭḥám-ṭḥe ic ne eom ána, ac ic and se Faeder
17 ṭḥe me sende. And on eowre ǽe is awriten, ṭḥaet twé-
18 gra manna gewitnes is sóth. Ic eom ṭḥe cythe gewit-
nesse be me-sylfum, and se Faeder ṭḥe me sende cyth
19 gewitnesse be me. Witodlice híg cwǽdon tó him:
Hwǽer is ṭḥín faeder? Se Hǽelend him andswarode,

SEALM VIII.

1. Eálá, Drihten úre God, hú wundorlic ṭḥín nama ys geond ealle eorthan!

2. Forṭḥám ahefen ys ṭḥín myclung ofer heofonas; ge furthum, of ṭḥáera cilda muthe, ṭḥe meolc sucath, ṭḥú býst héred.

3. Ṭḥaet he dóth tó bysmore ṭḥínum feóndum; forṭḥám ṭḥú towyrpest ṭḥíne fýnd, and ealle ṭḥá ṭḥe unrihtwísnesse ládiath and scýldath.

4. Ic ongite nú ṭḥaet weorc ṭḥínra fingra, ṭḥaet synd heofonas, and mona, and steorran, ṭḥá ṭḥú astealdest.

5. Drihten, hwaet is se mann, ṭḥe ṭḥú swá myclum amanst? oththe hwaet is se mannes sunu, ṭḥe ṭḥú oft raedlice neósast?

6. Ṭḥú hine gedést lytle laessan ṭḥonne englas, ṭḥú hine gewuldrast and geweorthast, and him sylst heáfod-gold tó náerthe, and ṭḥú hine gesetest ofer ṭḥín hand-geweorc.

7. Ealle gesceafta ṭḥú legst under his fét, and under his anwald; sceáp and hrýtheru, and ealle eorthan nýtenu;

8. Fleógende fuglas, and sáe-fiscas, ṭḥá farath geond ṭḥá sáe-wégas.

9. Drihten, Drihten, úre God, hú wulderlic ṭḥín nama ys geond ealle eorthan.

SEALM IX.

1. Ic andette Drihtne on ealre mínre heortan, and ic bódige ealle ṭḥíne wundru.

2. And ic blissige, and fáenige, and hérige ṭḥínne naman, ṭḥú heáh God!

3. Forṭḥám ṭḥú gehwyrfdest míne fýnd under-baec, and hí wáeron ge-untrumode, and forwurdon beforan ṭḥínre ansýne.

4. Forṭḥám ṭḥú démst mínne dóm and míne spraece, and eall for me dydest ṭḥaet ic dón sceolde; ṭḥú sitst on ṭḥám heán setle, ṭḥú ṭḥe symle démst swithe rihte.

5. Þa. [illegible] and þreyta [illegible] þe [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

6. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

7. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

8. And he geræwæth his [illegible] and he hemeth ealle [illegible] [illegible] [illegible]

9. He deaðh [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

10. And geðultumend [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

18. Arís, Drihten, ṭhý-laes se yfel-willenda maege dón ṭhaet he wille; and gedó ṭhaet eallum folcum sý gedémed beforan ṭhé.

19. Gesete, Drihten, ofer hí sumne anwald, ṭhaet híg gelǽeron ṭhaet hí witon ṭhaet hí menn synt.

20. Drihten, hwí gewítst ṭhú swá feor fram us, and hwí noldest ṭhú cuman tó us, tó ṭhǽere tíde ṭhe us nýd-ṭhearf wǽes?

21. Ṭhónne se unrihtwísa ofermódigath, ṭhónne býth se earma ṭhearfa onǽeled, and gedrefed, and eác ge-unrótsod; ac weorthon ṭhá unrihtwísan gefangene on ṭhám geṭhóhtum, ṭhe hí geṭhóht habbath.

22. Forṭhám se synfulla býth héred ṭhǽer he his yfelan willan wyrcth, and hine bletsiath ṭhá yfelan for his yfelan dǽedum.

23. Se synfulla bysmrath Drihten, and for ṭhǽere menigu his unrihtes, he ne geṭhencth ṭhaet God hit maege gewrecan.

24. Forṭhám he ne déth gód beforan his módes ansýne; forṭhám beóth his wégas and his weorc eal-néh uncláene.

25. Forṭhám he naefth nán gemynd Godes dóma beforan his ansýne, ṭhaet he maege ríxian, and wealdan ealra his feónda, and dón him tó yfele ṭhaet ṭhaet he wylle.

26. And he cwyth on his móde, Ne wyrth ṭhisses naefre nán wendung, bútan mycelre frecennesse minra feónda.

27. His muth býth symle full wyrignessa, and bitera worda, and facnes, and scaruwa.

28. And under his tungan býth ealne wég othera manna sár and geswinc; he sitt symle on geṭheáhte mid ṭhám wélegum dygollice, tó-ṭhám-ṭhaet he maege fordón ṭhá unsceáthendan;

29. And ṭhreátath ṭhone earman mid his eágum, and settath his digollice, swá-swá leó déth of his hóle.

30. He setteth ṭhaet he bereáfige ṭhone earman, and ṭhaes wilnath; and ṭhónne he hine gefangen hafath mid

THYS GODSPEL SCEAL ON SUNNAN-DAEG, ON THAERE FEORTHAN WUCAN OFER EASTRON.

5 Nu ic fare tó ṭhám ṭhe me sende, and eower nán ne
6 acsath me, Hwyder ic fare? Ac forṭhám-ṭhe ic spraéc
ṭhás ṭhing tó eow, unrótnys gefylde eowre heortan.
7 Ac ic eow secge sóthfaestnysse; Eow fremath ṭhaet ic
fare; gif ic ne fare, ne cymth se Fréfriend tó eow;
8 witodlice gif ic fare, ic hyne sende tó eow. And ṭhónne
he cymth, he ṭhywth ṭhysne middan-eard be synne,
9 and be rihtwísnesse, and be dóme: be synne, forṭhám
10 híg ne gelýfdon on me; be rihtwísnysse, forṭhám ic
11 fare tó Faeder, and ge me ne geseóth; be dóme, forṭham
12 ṭhyses middan-eardes ealdor ys gedémed. Gyt ic
haebbe eow fela tó secganne, ac ge hyt ne magon nú
13 acuman. Ṭhónne ṭhaére sóthfaestnysse Gást cymth,
he laérth eow ealle sóthfaestnysse; ne sprycth he of
him-sylfum, ac he sprycth ṭhá ṭhing ṭhe he gehýrth;
14 and cyth eow ṭhá ṭhing ṭhe tówearde synd. He me
geswutelath; forṭhám he nimth of mínum, and cyth
15 eow. Ealle ṭhá ṭhing ṭhe mín Faeder haefth synd
míne; forṭhíg ic cwaéth, ṭhaet he nimth of mínum, and
cyth eow.

II. FROM A PARAPHRÁSE OF THE BOOK OF PSALMS.

SEALM I.

1. Eádig býth se wer ṭḥe ne gǽth on geṭḥeáht unrihtwísra, ne on ṭḥám wége ne stent synfulra, ne on heora wol-berendum setle ne sitt;

2. Ac his willa býth on Godes ǽe, and ymb his ǽe he býth smeágende daeges and nihtes.

3. Hym býth swá ṭḥám treowe, ṭḥe býth aplantod neáh waetera rynum;

4. Ṭḥaet sylth his waestmas tó rihtre tíde, and his leáf and his blǽda ne fealwiath, ne ne seáriath; eall him cymth tó góde ṭḥaet ṭḥaet he déth.

5. Ac ṭḥá unrihtwísan ne beóth ná swylce, ne him eác swá ne limpth; ac hí beóth duste gelícran, ṭḥónne hit wind toblǽwth.

6. Ṭḥý ne arísath ṭḥá unrihtwísan on dómes daeg, ne ṭḥá synfullan ne beóth on geṭḥeáhte ṭḥǽra rihtwísena.

7. Forṭḥám God wát hwylcne wég ṭḥá rihtwísan geeárnedon, ac ṭḥá unrihtwísan cumath tó wítum.

SEALM II.

1. Hwý rýth aelc folc, and hwý smeágath hí unnýtt?

2. And hwý arísath eorth-cyningas, and ealdor-menn cumath tó-somne with Gode, and with ṭḥám ṭḥe he tó hláforde geceás, and gesmýrede?

3. Utan tobrecan heora bendas, and aweorpan heora geócu of us.

4. Forṭḥám se God, ṭḥe on heofonum ys, híg gehyspth, and Drihten híg gescent.

5. And he clypath tó him on his ýrre, and gedrefth heora geṭḥeáht.

6. And ic eom, ṭḥeáh, cyning geset fram Gode ofer his ṭḥone hálgan munt Sýon, tó-ṭḥám-ṭḥaet ic-láere his willan and his áe.

7. Forṭḥám cwáeth Drihten tó me: Ṭḥú eart mín sunu, nú tó-daeg ic ṭḥé acende.

8. Bidde me, and ic ṭḥé sylle ṭḥeóda tó ágnum yrfe, and ṭḥínne anwald ic gebráede ofer ṭḥeóda gemáero.

9. And ic gedó ṭḥaet ṭḥú heora wylst mid íserne gyrde, and hí miht swá eáthe abrecan, swá se crocc-wyrhta maeg áenne croccan.

10. Ongytath nú, cyningas, and leorniath, ge dómeras, ṭḥe ofer eorthan démath.

11. Ṭḥeowiath Drihtne, and ondráedath hine; blissiath on Gode, and ṭḥeáh mid ege.

12. Onfóth láre, ṭḥý-laes eow God ýrre weorthe, and ṭḥý-laes ge wendon of rihtum wége.

13. Forṭḥám ṭḥónne his ýrre býth onáeled, ṭḥónne beóth eádige, ṭḥá ṭḥe nú on hine getrýwath.

SEALM III.

1. Eálá, Drihten! hwí synt swá manige mínra feónda, ṭḥára ṭḥe me swencath? For-hwí arísath swá manige with me? Manige cwethath tó mínum móde, ṭḥaet hit naebbe náne háele aet his Gode.

2. Ac hit nis ná swá hý cwethath; ac ṭḥú eart, bútan aelcum tweón, mín fultum, and mín wuldor, and ṭḥú ahefst upp mín heáfod.

3. Mid mínre stemne ic cleopode tó Drihtne, and he me gehýrde of his ṭḥám hálgan munte.

4. Ṭḥá ongan ic slápan, and slep, and eft arás; forṭḥám-ṭḥe Drihten me awehte, and me upp-aráerde.

5. Forṭḥám ic me nú ná ondráede ṭḥúsendu folces, ṭḥeáh hí me útan ymb-ṭḥringon; ac ṭḥú, Drihten, arís, and gedó me hálne; forṭḥám ṭḥú eart mín God.

6. Forṭḥám ṭḥú of-slóge ealle ṭḥá ṭḥe me witherwearde wáeron bútan gewyrhton, and ṭḥára synfulra maegen ṭḥú gebryttest.

7. Forṭḥám on ṭḥé ys eall úre háel, and úre tó-hópa, and ofer ṭḥín folc sý ṭḥín bletsung.

SEALM IV.

1. Ṭḥónne ic cleopode tó ṭḥé, ṭḥónne gehýrdest ṭḥú me, Drihten; forṭḥám ṭḥú eart se ṭḥe me gerihtwísast, and on mínum earfothum and nearonessum, ṭḥú me gerýmdest.

2. Gemiltsa me, Drihten, and gehýr mín gebed.

3. Eálá, manna bearn! hú lange wylle ge beón swá heardheorte with Gode? And hwí lufige ge ídelnessa, and secath leásunga?

4. Wite ge ṭḥaet God gemyclade his ṭḥone gehálgodan, and he me gehýrth, ṭḥónne ic him tó clypige.

5. Ṭḥeáh hit gebyrige ṭḥaet ge onwóh ýrsion, ne scule ge hit nó ṭḥý hrathor ṭḥurh-teón, ṭḥe-laes ge syngion, and ṭḥaet unriht ṭḥaet ge smeágath on eowerum móde, forláetath, and hreówsiath ṭḥaes.

6. Offriath ge mid rihtwísnesse, and bringath ṭḥá góde tó lacum, and hópiath tó Drihtne.

7. Manig mann cwyth: Hwá taecth us teála, and hwá sylth us ṭḥá gód ṭḥe us man gehaet? and is ṭḥeáh geswutelod ofer us ṭḥín gifu, ṭḥeáh hí swá ne cwethon.

8. Ṭḥaet ys ṭḥaet ṭḥú sealdest blisse mínre heortan, and ṭḥín folc gemicladest, and him geníht hwáetes, and wínes, and éles, and ealra góda, ṭḥeáh hí his ṭḥé ne ṭḥancion.

9. Ac gedó nú ṭḥaet ic móte on ṭḥám geníhte, and on ṭḥáere sibbe slápan, and me gerestan; forṭḥám ṭḥú, Drihten, synderlice me gesettest on blisse and on tó-hópan.

SEALM V.

1. Drihten, onfóh mín word mid ṭḥínum eárum, and ongyt míne stemne and mín gehróp, and ṭḥenc ṭḥára worda mínra gebeda.

2. Forṭḥám ic gebidde on daeg-red tó ṭḥé; ac gedó ṭḥaet ṭḥú gehýre mín gebed, Drihten.

3. Ic stande on áer-mergen beforan ṭḥé aet gebede, and seó ṭḥé; forṭḥám ṭḥú eart se ylca God ṭḥe nán unriht nelt.

4. Ne mid ṭḥé ne wunath se yfel-willenda, ne ṭḥá unrihtwísan ne wuniath beforan ṭḥínum eágum.

5. Ṭḥú hátast ealle ṭḥá ṭḥe unriht wyrcath, and ṭḥaet ne forláetath, ne his ne hreówsiath; and ṭḥú for-dést ṭḥá ṭḥe symle leásunga specath.

6. And ṭḥá man-slagan, and ṭḥá swicolan ṭḥú forsýhst.

7. Ic ṭḥónne hópiende tó ṭḥínre ṭḥaére myclan mild-heortnesse, ic gange tó ṭḥínum húse, Drihten, and me gebidde tó ṭḥínum hálgan altare, on ṭḥínum ege.

8. Drihten, láed me on ṭḥíne rihtwísnesse fram mínra feónda willan; geriht mínne wég beforan ṭḥínre ansýne;

9. Forṭḥám on mínra feónda muthe is leásung, and heora mód is swithe ídel.

10. Heora mód and heora wilnung ys swá deóp swá grundleás pytt, and heora tungan sprecath symle facn; ac dém him, Drihten.

11. And gedó ṭḥaet hý naegon dón ṭḥaet yfel ṭḥaet hý ṭḥencath and sprecath; ac be ṭḥaére andefne, heora unrihtwísnesse fordríf hý; forṭḥám hý ṭḥé gremiath, and ṭḥíne ṭḥeowas, Drihten.

12. And blission ealle ṭḥá ṭḥe tó ṭḥé hópiath, and faégnion on écnesse; and ṭḥú wuna on him; and faégnion ṭḥín ealle ṭḥá ṭḥe lufiath ṭḥínne naman.

13. Forṭḥám ṭḥú eart se Drihten ṭḥe gebletsast and geblissast rihtwíse; ṭḥú us gecoronadest and geweorthadest, and us gescýldest mid ṭḥám scýlde ṭḥínre wel-wilnesse.

SEALM VI.

1. Drihten, ne ṭhreá ṭhú me on ṭhínum ýrre, ne on ṭhínre hat-heortnesse ne swenc me.

2. Ac miltsa me, Dryhten, forṭhám ic eom unhál, and gehǽl me, forṭhám eall mín maegn, and ealle míne bán synt gebrytte and gedrefede, and mín sawl, and mín mód ys swythe gedrefed.

3. Eálá, Drihten, hú lange wylt ṭhú ṭhaet hit on ṭhám sý? Gehwyrf, lá Drihten! tó me, and alýs míne sawle, and gedó me hálne for ṭhínre mildheortnesse.

4. Forṭhám ṭhá deadan, ṭhe on helle beóth, ṭhín ne gemunon, ne ṭhé andettath, ne ne hériath, swá-swá we dóth.

5. Ic swince on mínre gránunge, and aelce niht on mínum bedde ic síce and wépe, and hwílum mín bedd waete mid teárum.

6. Míne eágan synt gedrefede for ýrre, and ic eom forealdod betweóh eallum mínum feóndum.

7. Gewítath fram me ealle ṭhá ṭhe unriht wyrcath; forṭhám-ṭhe Drihten hýrde míne wépendan stefne, and God gehýrde míne healsunge, and Drihten onfeng mín gebed.

8. Sceámion heora forṭhí, and sýn gedrefede ealle míne fýnd; and gán hý on earsling, and sceámion heora swithe hraedlice.

SEALM VII.

1. Drihten, mín God, tó ṭhé ic hópige; alýs me fram eallum ṭhám ṭhe mín éhtath, and gefritha me.

2. Ṭhaet naefre míne fýnd ne grípon míne sawle swá-swá leó; forṭhám ic nát ealles hwá me ahredde and gehǽle, bútan ṭhú wylle.

3. Drihten, mín God, gif ic tó ṭhisum, ṭhe me nú swencath, ṭhaes ge-eárnod haebbe, ṭhaet hí nú dóth, oththe ǽnig unriht with hí gedón haebbe;

4. Oththe, furthum, him gulde yfel with yfle, swá-swá hí hit geworhton; ṭḥónne ofsleán me míne fýnd orwígne, naes ṭḥás ṭḥe míne frýnd beón sceoldon.

5. And secon míne fýnd míne sawle, and ṭḥá gefón, and oftredon on eorthan mín líf, and mínne weorthscipe tó duste gewyrcon.

6. Arís, Drihten, of ṭḥínum ýrre, and sáer on mínra feónda mearce, and geweortha ṭḥé-sylfne ṭḥára.

7. Arís, Drihten, tó ṭḥínum geháte, and dó swá-swá ṭḥú gehete; gif ṭḥú swá dést, ṭḥónne cymth swithe mycel folc tó ṭḥínum ṭḥeowdóme.

8. And ṭḥú upp-astíhst, and hí mid ṭḥé láetst tó heofonum: Drihten, dém folcum, and dém me.

9. Drihten, dém me aefter mínum gewyrhtan, and dém me aefter mínre unscáethfulnesse.

10. Ge-enda nú ṭḥaet yfel ṭḥáera unrihtwísra, and gerece and geraed ṭḥá rihtwísan; ṭḥú, Drihten, ṭḥe smeást heortan, and áedra and manna geṭḥóhtas.

11. Mid rihte we secath fultum tó ṭḥé, Drihten; forṭḥám ṭḥú gehaélst ṭḥá heortan rihtra geṭḥóhta.

12. Ṭḥe Drihten, ṭḥe is rihtwis déma, and strang and geṭḥyldig, hwaether he ýrsige aelce daege? Búte ge tó him gecyrron, se deofol cwécth his sweord tó eow;

13. And he bende his bogan, se is nú geáro tó sceótanne; he teohath ṭḥaet he scyle sceótan ṭḥaet deathes faet, and baernan ṭḥá ṭḥe hér byrnath on wraennesse, and on unṭḥeawum.

14. He centh aelc unriht, and hit cymth him sáre, and his geferum.

15. He ádylf ṭḥone pytt, and he hine ontýnth, and on ṭḥone ylcan befylth.

16. Gehweorfe his sár on his heáfod, and on his braegn astíge his unriht.

17. Ic ṭḥónne andette Drihtne aefter his rihtwísnesse, and hérie his ṭḥone heán naman, and lófige.

SEALM VIII.

1. Eálá, Drihten úre God, hú wundorlic ṭḥín nama ys geond ealle eorthan!

2. Forṭḥám ahefen ys ṭḥín myclung ofer heofonas; ge furthum, of ṭḥáera cilda muthe, ṭḥe meolc sucath, ṭḥú býst héred.

3. Ṭhaet he dóth tó bysmore ṭḥínum feóndum; forṭḥám ṭḥú towyrpest ṭḥíne fýnd, and ealle ṭḥá ṭḥe unrihtwísnesse ládiath and scýldath.

4. Ic ongite nú ṭḥaet weorc ṭḥínra fingra, ṭḥaet synd heofonas, and mona, and steorran, ṭḥá ṭḥú astealdest.

5. Drihten, hwaet is se mann, ṭḥe ṭḥú swá myclum amanst? oththe hwaet is se mannes sunu, ṭḥe ṭḥú oft raedlice neósast?

6. Ṭhú hine gedést lytle laessan ṭḥonne englas, ṭḥú hine gewuldrast and geweorthast, and him sylst heáfod-gold tó máerthe, and ṭḥú hine gesetest ofer ṭḥín hand-geweorc.

7. Ealle gesceafta ṭḥú legst under his fét, and under his anwald; sceáp and hrýtheru, and ealle eorthan nýtenu;

8. Fleógende fuglas, and sáe-fiscas, ṭḥá farath geond ṭḥá sáe-wégas.

9. Drihten, Drihten, úre God, hú wulderlic ṭḥín nama ys geond ealle eorthan.

SEALM IX.

1. Ic andette Drihtne on ealre mínre heortan, and ic bódige ealle ṭḥíne wundru.

2. And ic blissige, and fáenige, and hérige ṭḥínne naman, ṭḥú heáh God!

3. Forṭḥám ṭḥú gehwyrfdest míne fýnd under-baec, and hí wáeron ge-untrumode, and forwurdon beforan ṭḥínre ansýne.

4. Forṭḥám ṭḥú démst mínne dóm and míne spraece, and eall for me dydest ṭḥaet ic dón sceolde; ṭḥú sitst on ṭḥám heán setle, ṭḥú ṭḥe symle démst swithe rihte.

5. Þú þreást and bregst þá þeóda þe us þreatigath, and þá unrihtwísan forweorthath; and þú adilgast heora naman on worulda woruld.

6. Seó redelse, and þaet geþeáht úrra feónda geleórode, þá hí hit endian sceoldon, and heora þú towurpe ealle.

7. And heora gemynd onwég gewát mid þám myclan hlisan, and Drihten þurhwunath on écnesse.

8. And he geárwath his dóm-setl, and he démth ealre eorthan swythe emne.

9. He démth folcum mid rihte; he ys geworden frithstow þearfendra.

10. And gefultumend þú eart, Drihten, aet aelcre þearfe; forþý hópiath tó þé ealle þá þe witon þínne naman;

11. Forþám þú ne forlaétst nánne þára þe þé secth; hériath forþí Drihten, þone þe eardath on Síon;

12. And bódiath betweóh folcum his wundru; forþám he nis ná ofergeotol þára gebeda his þearfena, ac he is swythe gemyndig heora blód tó wrecanne.

13. Gemiltsa me, Drihten, and geseáh míne eáthmétto, hú earmne me habbath gedón míne fýnd; forþám þú eart se ylca God, þe me upp-ahófe fram deathes geátum, tó-þám-þaet ic bódade eall þín lóf on þám geátum þaére burge Hierúsalem.

14. Ic faégnie on þínre haélo, þe þú me sylest; and þá þeóda þe mín éhtath synt afaestnode on þám ylcan earfothum, þe hí me geteohhod haefdon, and heora fét synt gefangene mid þý ilcan gryne, þe hí me gehyd and gehealden haefdon.

15. Forþám býth Drihten on his rihtum dómum, and on his hand-geweorce býth gefangen se synfulla.

16. And þá unrihtwísan beóth gehwyrfede tó helle, and aelc folc þaéra þe God forgyt.

17. Forþám God ne forgyt his þearfan oth heora ende, ne heora geþyld ne forweorth oth ende.

18. Arís, Drihten, ṭḥý-laes se yfel-willenda maege dón ṭḥaet he wille; and gedó ṭḥaet eallum folcum sý gedómed beforan ṭḥé.

19. Gesete, Drihten, ofer hí sumne anwald, ṭḥaet híg gelǽeron ṭḥaet hí witon ṭḥaet hí menn synt.

20. Drihten, hwí gewítst ṭḥú swá feor fram us, and hwí noldest ṭḥú cuman tó us, tó ṭḥǽere tíde ṭḥe us nýd-ṭḥearf wǽes?

21. Ṭḥónne se unrihtwísa ofermódigath, ṭḥónne býth se earma ṭḥearfa onǽeled, and gedrefed, and eác ge-unrótsod; ac weorthon ṭḥá unrihtwísan gefangene on ṭḥám geṭḥóhtum, ṭḥe hí geṭḥóht habbath.

22. Forṭḥám se synfulla býth héred ṭḥǽer he his yfelan willan wyrcth, and hine bletsiath ṭḥá yfelan for his yfelan dǽedum.

23. Se synfulla bysmrath Drihten, and for ṭḥǽere menigu his unrihtes, he ne geṭḥencth ṭḥaet God hit maege gewrecan.

24. Forṭḥám he ne déth gód beforan his módes ansýne; forṭḥám beóth his wégas and his weorc eal-néh unclǽene.

25. Forṭḥám he naefth nán gemynd Godes dóma beforan his ansýne, ṭḥaet he maege rixian, and wealdan ealra his feónda, and dón him tó yfele ṭḥaet ṭḥaet he wylle.

26. And he cwyth on his móde, Ne wyrth ṭḥisses naefre nán wendung, bútan mycelre frecennesse mínra feónda.

27. His muth býth symle full wyrignessa, and bitera worda, and facnes, and searuwa.

28. And under his tungan býth ealne wég othera manna sár and geswinc; he sitt symle on geṭḥeáhte mid ṭḥám wélegum dygollice, tó-ṭḥám-ṭḥaet he maege fordón ṭḥá unsceáthendan;

29. And ṭḥreátath ṭḥone earman mid his eágum, and settath his digollice, swá-swá leó déth of his hóle.

30. He setteth ṭḥaet he bereáfige ṭḥone earman, and ṭḥaes wilnath; and ṭḥónne he hine gefangen hafath mid

his gryne, ṭhónne genǽet he hine, and ṭhónne he hine haefth gewyldne, ṭhónne aginth he-sylf sígan, oththe afylth.

31. He cwǽeth ǽer on his móde, Ne geṭhencth God ṭhyllices, ac ahwyrfth his eágan, ṭhaet he hit naefre ne gesýhth.

32. Arís, Drihten, mín God, and ahefe upp ṭhíne hand ofer ṭhá unrihtwísan, and ne forgyt ṭhone ṭhearfan on ende.

33. Forṭhám bysmrath se unrihtwísa Drihten; forṭhám he cwyth on his móde, Ne recth God, ṭheáh ic ṭhus dó.

34. Gesýhst ṭhú nú hwylc bróc, and hwylc sár we ṭhóliath and ṭhrowiath? Nú hit wǽere cyn ṭhaet ṭhú hit him wrǽece mid ṭhínre handa. Ic ṭhearfa eom, nú tó ṭhé forlǽeten; ṭhú eart fultumiend ṭhára ṭhe nabbath náther ne faeder ne modor.

35. Ṭhú forbrycst ṭhone earm, and ṭhaet maegen ṭhaes synfullan; forṭhý, ṭheáh hine hwá ahsode, forhwí he swá dyde? ṭhónne ne mihte he hit ná gereccan, ne geṭhafa beón nolde, ṭhaet he unteála dyde.

36. Drihten ríxath on écnesse, on ṭhisse worulde ge on ṭhǽere tó-weardan; forṭhǽem weorthath aworpene ṭhá synfullan of aegṭhrum his ríca.

37. Drihten gehýrth ṭhá wilnunga his ṭhearfena, and heora módes gýrnesse gehýrath ṭhíne eáran.

38. Dém nú, Drihten, ṭhearfe ṭhaes earman, and ṭhaes eáthmódan, ṭhaet se awyrgeda ne éce, ṭhaet he hine leng myclie ofer eorthan.

SEALM X.

1. Hwý lǽere me ṭhaet ic fleó geond muntas and geond wéstenu, swá spearwa; forṭhám ic getrýwe Drihtne?

2. Ic wát, ṭheáh, forṭhám-ṭhe ṭhá synfullan bendath heora bogan, and fyllath heora coceras mid flánum, tó-ṭhám-ṭhaet hí magon sceótan ṭhá unscyldigan heortan dygollice, ṭhónan hí laest wénath.

3. Forṭḥám hí wilniath ṭḥaes ṭḥe hí magon, ṭḥaet hí toweorpon ṭḥaet God geteohhod haefth tó wyrcanne; hwaet dyde ic unscyldiga with hí, oththe hwaet maeg ic nú dón?

4. Drihten ys on his hálgan temple, se Drihten se ṭḥaes setl ys on heofenum.

5. His eágan lóciath on his earman ṭḥearfan, his braewas ahsath manna bearn.

6. Se ylca Drihten ahsath rihtwíse and unrihtwíse; forṭḥám se-ṭḥe lufath unriht, he hátath his ágene sawle.

7. Drihten onsent manigra cynna wítu, swá-swá regn, ofer ṭḥá synfullan; and hí gewyrpth mid gryne, and he onsent fýr ofer híg, and ungemétlice haéto ṭḥaére sunnan, and wol-berende windas, mid ṭḥyllicum, and mid manigum ṭḥyllicum beóth heóra drinc-fatu gefylde.

8. Forṭḥám God ys swythe rihtwís, and he lufath rihtwísnesse, and heó býth symle swythe emn beforan him.

III. THE "PATER-NOSTER."

Faeder úre, ṭḥú ṭḥe eart on heofenum;
Sí ṭḥín nama gehálgod;
Tó-becume ṭḥín ríce;
Geweorthe ṭḥín willa on eorthan, swá-swá on heofenum;
Urne daeg-hwamlican hláf syle us tó-daeg;
And forgyf us úre gyltas, swá-swá we forgifath úrum gyltendum;
And ne gelaéde ṭḥú us on costnunge, ac alýs us of yfle;
Sóthlice!

IV. THE "TE DEUM."

Ṭḥé, God, we hériath, ṭḥé, Drihten, we andettath;
Ṭḥé, écne Faeder, eall eorthe wurthath;
Ṭḥé, ealle Englas; ṭḥé, Heofenas and ealle Anwealdas;
Ṭḥé, Cherubim and Seraphim unablinnendlice stefne clypath:
Hálig! Hálig! Hálig Drihten God Wereda!
Fulle synt heofenas and eorthe maegen-ṭḥrymmes wuldres ṭḥínes.
Ṭḥé, wulderful Aerend-racena wered;
Ṭḥé, Witigena hérgendlic getél;
Ṭḥé, Cythra scýne hérath here;
Ṭḥé, embe-hwyrft eorthena, hálig andetteth Gesomnung,
Faeder, ormaétes maegen-ṭḥrymmes;
Arwurthne, ṭḥínne sóthne and ánlicne Sunu;
Háligne, witodlice fréfrigendne Gást.
Ṭḥú cyng, wuldres cyning, Críst.
Ṭḥú, Faederes éce ṭḥú eart Sunu.
Ṭḥá tó alýsanne ṭḥú onfenge mann, ṭḥú ne ascunodest faemnan innath.
Ṭḥú oferswithodest deathes angan; ṭḥú onlýsdest gelýfedum ríce heofena.
Ṭḥú on ṭḥám swithran healfe Godes sitst, on wuldre Faederes.
Déma ṭḥú eart gelýfed wesan tóweard.
Ṭḥé, eornostlice, we halsiath ṭḥínum ṭḥeowum gehelpe, ṭḥá of deórwyrthum blóde ṭḥú alýsdest.
Ece dó mid hálgum ṭḥínum wuldor beón forgyfen.
Hál dó folc ṭḥín; and bletsa yrfeweardnysse ṭḥíne;

And gerece hý, and up-ahóf hý oth-on écnysse.
Thurh syndrige dagas we bletsiath thé;
And we hériath naman thínne on worulde and á-woruld.
Gemedema daege thisum búton synne us gehealdan.
Gemiltsa úre! gemiltsa!
Sý mildheortnys thín ofer us swá-swá we híhtath on thé.
On thé ic híhte; ic ne beó gescynd on écnysse.

V. THE "JUBILATE."

Drýmath Drihtne ealle eorthan; theowiath Drihtne on blisse; ingáth on gesíhte his on blíthnesse.

Witath, forthám-the, Drihten, he is God; he worhte us, and ná we-sylfe us; folc his and sceáp fostor-nóthes his.

Ingáth geátu his on andetnesse; cafertúnas his on ymenum andettath.

Hériath naman his; forthám-the wynsum is Drihten; on écnesse mildheortnes his, and oth-on cynrene and cynrene sóthfaestnes his.

VI. THE "MAGNIFICAT."

Mín sawel mérsath Drihten, and mín gást geblissude on Gode mínum Haelende.

Forthám-the he geseáh his thinene eád-módnesse; sóthlice heónan-forth me eádige secgath ealle cneoressa.

Forþhám-þe me mycele þing dyde se þe mihtig is; and his nama is hálig.

And his mildheortnes of cneoresse on cneoresse his ondráedendum.

He worhte maegn on his earme; he to-dáelde þá ofermódan on móde hyra heortan.

He awearp þá rican of setle, and þá eád-módan up ahóf.

Hingrigende he míd gódum gefylde, and ofermóde ídel forlet.

He afeng Isráhel his cniht, and gemunde his mildheortnesse.

Swá he spráec tó úrum faederum, Abráhame and his sáede on á-weoruld.

VII. DE SANCTIS IN ANGLIA SEPULTIS.

✠ ON URES DRIHTNES NAMAN HAELENDES CRISTES.

St. Augustínus gefullode Aethelbriht Cantwarena cyning, and ealle his þeóde.

Þónne wáes Eádbald, Aethelbrihtes sunu cynges; and Birihta hátte his cwen; and Aethelburh hátte heora dóhtor, and othre naman, Táte. Heó wáes forgifen Eádwine Northhymbra cyninge tó cwene, and St. Paulínus, se máera bisceop, fór mid hire, and gefullode þone cyning, and ealle his þeóde. And heó þá, aefter Eádwines daege, gesóhte Cantwarabyrig, and hire bróthor Eádbald wáes Cantwara cyning, and he hire þá forgeáf þaet land on Limene; and heó þá þaet mynster getymbrode, and þáer nú resteth, and St. Eádburh mid hire.

Þónne wǽs Ymme, Eádbaldes cwen, Franca cyninges dóhtor. And híg begeaton St. Eánswithe, þe aet Folcanstáne resteth, and Earcanbriht Cantwara cyning, and Eormenred Aetheling; and Eormenburh, and St. Eormengith, and St. Aethelred; and St. Aethelbriht—þis wǽron Eormenredes bearn and of Láfe his cwene.

Þónne wǽs Ecgbriht, Cyning, and Hlothhere, Cyning; and St. Eormenhild and St. Ercengota wǽron Earcanbrihtes bearn, and Sexburh, his cwen.

Þónne wǽs St. Eormenburh, othre naman, Domneue. Heó wǽs forgifen Merwale, Pendan suna cynges, and þǽr hí begeaton St. Mildburge, and St. Mildride, and St. Mildgithe, and St. Merfyn. Híg þá for Gode to-dǽldon bé heom libbendum eall þaet hí áhton, and heó þá, Domneue, fór eft tó Cant-lande þaet hire bróthra wér-gilde onfenge innon Taenet-lande aet Ecgbrihte þám cyninge, þe híg ǽr acwellan het.

Þunor hátte his geréfa þe híg acwellan het. And he híg bebirigde under þaes cyninges heáh-setle on Ear-trege innon his healle; and hí þá wurdon þurh Godes naman wundorlice gecydde, swá þaet þurh Godes miht se leóma astód ymbe midde niht up þurh þǽre healle hróf, swilce þǽr sunne scíne. And þaet se cyning him-sylf geseáh, and he wǽs swithe afyrht; and he þá bé þám wiste þaet he haefde þám Hǽlende abolgen.

And he þá het heora swustor Domneue him tó gefeccan, þaet heó heora wér-gilde onfón mihte; and heó swá dyde. Þaet is þónne hund-eahtatig sulunga landes, þaet híg þǽr mynster on-arǽrdon, þám saulum tó gebed-raedene þe hit heora wér-gild wǽs. And se cyning hire þǽr-tó wel fylste, and heó þá St. Mildride hire dóhtor ofer sǽ sende, þǽr heó þone wísdóm þǽr geleornode þe man on þám mynstre healdan sceolde. And heó þá, St. Mildrid, eft tó hire meder hám cóm, and heó hire þá þaet mynster forgeáf þá hit gestathelod wǽs. And heó þá

St. Mildrid hálig-rifte onfeng aet Theódore, Arcebisceope, and hund-seofontig maegdena míd hire, ṭhe se cyning and hire modor begiten haefdon and gelǽered ṭhaet híg aet ṭhǽere stowe nýtte beón mihton. And heó ṭhá ṭhǽer Gode tó willan geṭheáh, and ṭhaet éce líf ge-eárnode; and swá oft siththan hire mihta cuthe syndon. And St. Eormengith, hire moddrige, mid hire wunode oth hire lífes ende, and heó-sylf ṭhǽer hire líc-reste geceás bé hire libbendre, ṭhaet is ṭhónne án míl be-eástan St. Mildride mynstre; and hire mihta ṭhǽer oft wǽeron cuthe and git syndon. And St. Eádburh ṭhá tó ṭhám mynstre feng aefter St. Myldride, and heó ṭhǽer circan gesette ṭhe hire líc-haman nú on resteth.

Ṭhónne wǽs Sexburh, Cantwarena cwen. Heó gestathelode St. Marían mynster on Sceáp-íge, and ṭhá Godes ṭheowas ṭhǽer tó-gesette. Hwaet-ṭhá Hlothhere, Cyning, hire sunu, heom ṭhá land-áre ge-uthe ṭhe híg git big-libbath: and heó ṭhá gebed-raedene ṭhǽer arǽerdon.

Ṭhónne wǽs St. Sexburh, and St. Aethelṭhryth, and St. Wihtburh, Annan dóhtra, East-Engla cyninges. Ṭhónne wǽs St. Aethelṭhryth forgifen Ecgfrythe North-hymbra cynge tó cwene. And heó, hwaethere, hire maegth-hád geheold oth hire lífes ende; and heó ṭhá hire líc-reste geceás on Eliga-byrig on ṭhám mǽeran mynstre, and ṭhǽer hire mihta oft cuthe syndon; and St. Wihtburh hire swustor mid hire nú resteth.

Ṭhónne wǽs St. Eormenhild, Ercenbrihtes dohtór and Sexburge, forgifen Wulfhere, Cyninge, tó cwene. He wǽs Pendan sunu, Myrcna cynges, and on heora dagum Myrcna ṭheód onfeng fulwiht. And ṭhǽer hí begeaton St. Waerburge, ṭhá hálgan faemnan, and heó wearth bebyrged on ṭhám mynstre ṭhe is genemnod Heanburh. Heó wearth eft up-a-dón, and nú resteth on Lege-ceastre ṭhǽere byrig.

Ṭhónne resteth St. Eormenhild on Eliga-byrig mid hire

ṭhaet he maessige, búton he eall haebbe ṭhaet tó húsle gebirige; ṭhaet is, cláen oflaéte, and cláen wín, and cláen waeter: wá ṭhám ṭhe maessian onginth, búton he aelc ṭhára haebbe; and wá ṭhám ṭhe ṭhaér fúl ṭhing tó-déth, forṭhám he déth ṭhónne gelíce ṭhám ṭhe Iudéas didon, ṭhá hí mengdon eced and geallan tógaedere, and hit siththan on his besmor Críste gebudon!

40. And we láerath, ṭhaet aefre ne gewurthe ṭhaet preost maessige, and silf ṭhaet húsl ne geṭhicge; ne man gehálgod húsl naefre eft hálgige.

41. And we láerath, ṭhaet aelc calic gegoten beó ṭhe man húsl on hálgige; and on treowenum ne hálgige man áenig.

42. And we láerath, ṭhaet ealle ṭhá ṭhing ṭhe weofode neáh beón, and tó cirican gebirian, beón swithe cláenlice and wurthlice behworfene, and ṭhaér áenig ṭhing fúles neáh ne cume; ac gelogige man ṭhone háligdóm swithe árwurthlice; and á sí byrnende leoht on cirican, ṭhónne man maessan singe.

43. And we láerath, ṭhaet man ne forgýme áenig gehálgod ṭhing, ne hálig-waeter, ne sealt, ne stor, ne hláf, ne áenig ṭhing háliges.

44. And we láerath, ṭhaet áenig wífman neáh weofode ne cume ṭhá-hwíle-ṭhe man maessige.

45. And we láerath, ṭhaet man on rihtne tíman tída ringe, and preosta gehwilc ṭhónne his tíd-sang on cirican gesece, and ṭhaér mid Godes ege hí georne gebiddan, and for eall folc ṭhingian.

46. And we láerath, ṭhaet maesse-preosta oththe mynster-preosta áenig ne cume binnan ciric-dura, ne binnan weofod-stealle, búton his ofer-slipe; ne huru aet ṭhám weofode ṭhaet he ṭhaér ṭhenige, búton ṭhaére waéde.

47. And we láerath, ṭhaet áenig gehádod mann his sceáre ne helige, ne hine mis-efesian ne láete, ne his beard áenige hwíle haebbe, be-ṭhám-ṭhe he wille Godes bletsunge habban, and St. Pétres, and úre.

48. And we láerath, ṭhaet ealle preostas aet freólsan and aet faestenan án-raede beón, and ealle on áne wísan beódan, ṭhaet hí folc ne dwelian.

49. And we láerath, ṭhaet aelc faesten beó mid aelmessan gewurthad; ṭhaet is, ṭhaet gehwá, on Godes ést, aelmessan georne sylle; ṭhónne bíth his faesten Gode ṭhe gecwemre.

50. And we láerath, ṭhaet preostas, on ciric-ṭhenungum, ealle án-dreogan, and beón efen-weorthe, on geáres faece, on eallum ciric-ṭhenungum.

51. And we láerath, ṭhaet preostas geoguthe geornlice láeran, and tó craeftan teón; ṭhaet hí ciric-fultum habban.

52. And we láerath, ṭhaet preostas aelce Sunnan-daege folce bódigan, and á wel bysnian.

53. And we láerath, ṭhaet nán Crísten-mann blód ne ṭhicge nánes cynnes.

54. And we láerath, ṭhaet preostas folc myndgian ṭhaes ṭhe hí Gode dón sculan tó gerihtan, on teothungum, and on othrum ṭhingum; áerest sulh-aelmessan, XV. niht onufan Eástron; and geoguthe teothunge, bé Pentecosten; and eorth-westma, bé "Omnium Sanctorum;" and Róm-feóh, bé Pétres-maessan, and ciric-sceat, bé Martínus-maessan.

55. And we láerath, ṭhaet preostas swá dáelan folces aelmessan, ṭhaet hí aegṭher dón, ge God gegladian, ge folc tó aelmessan gewáenian.

56. And we láerath, ṭhaet preostas sealmas singan ṭhónne hí ṭhá aelmessan dáelan; and ṭhá ṭhearfan georne biddan ṭhaet hí for ṭhaet folc ṭhingian.

57. And we láerath, ṭhaet preostas beorgan with oferdruncen, and hit georne beleán othrum mannum.

58. And we láerath, ṭhaet áenig preost ne beó eálu-scóp, ne on áenige wísan gliwige mid him-silfum, oththe mid othrum mannum; ac beó swá his háde gebirath, wís and weorthfull.

59. And we lǽrath, ṭhaet preostas with áthas beorgan him georne, and hí eác swithe forbeódan.

60. And we lǽrath, ṭhaet ǽnig preost ne lufige wífmanna neáwiste, ealles tó swithe, ac lufige his riht-ǽwe, ṭhaet is his cirice.

61. And we lǽrath, ṭhaet ǽnig preost ne stande on leásre gewitnesse, ne ṭheófa gewita beó.

62. And we lǽrath, ṭhaet preost besaece ordál; aefre ne ge-ǽthe.

63. And we lǽrath, ṭhaet preost with ṭhegn ne ládige, búton ṭhegnes fore-áthe.

64. And we lǽrath, ṭhaet preost ne beó hunta, ne hafocere, ne taeflere, ac plege on his bócum, swá his háde gebirath.

65. And we lǽrath, ṭhaet aelc preosta scrífe and dǽdbóte taece ṭhám ṭhe him andette; and eác tó bóte filste; and seoce menn húslige, ṭhónne heom ṭhearf sí; and hí eác smýrige, gif hí ṭhaes gýrnan; and aefter forth-sithe, georne behweorfe, and ne geṭhafige ǽnig unnít aet ṭhám líce, ac hit mid Godes ege wíslice bebirge.

66. And we lǽrath, ṭhaet preosta gehwilc aegṭher haebbe ge fulluht-éle, ge seocum smýrels, and eác geára sí tó folces gerihtum, and Crístendóm firthige georne on ǽghwilce wísan; and aegṭher dó, ge wel bódige ge wel bysnige: ṭhónne geleánath him ṭhaet Aelmihtig God, swá him leófost bíth.

67. And we lǽrath, ṭhaet aelc preosta wite tó cythanne, ṭhónne he crisman fecce, hwaet he on gebedum for cynge and biscope gedón haebbe.

DE CONFESSIONE.

1. Ṭhaet sceal geṭhencan se-ṭhe bíth manna sawla lǽece, and heora dǽda gewita, ṭhaet gedál and ṭhaet gesceád—hú he mannum heora dǽda gescrífe, and hí, ṭheáh-hwaethere, ne fordéme, ne hí ormóde ne gedó.

2. Þónne se mann him his misdǽda andettan wille, gehýre him ǽrest geþildelice, hú his wíse gerad sí. Gif he wille and cunne eádmódlice his dǽda andettan, and þú ongite þaet him his synna hreówon, lǽr hine luflice and mildheortlice.

3. Gif he ne cunne his dǽda andettan, and his giltas asmeágan, acsa hine his wísena; and atred him þá giltas út, and aséc his dǽda: and geþenc þú, þaet þú ne scealt naefre gelíce déman þám rican and þám heanan; þám freón and þám þeowan; þám ealdan and þám geongan; þám hálan and þám unhálan; þám eádmódan and þám ofermódan; þám strangan and þám unmagan; þám gehádodan and þám lǽwedan.

4. Aelce dǽde, sceal gesceádwís déma wíslice to-sceádan, hú heó gedón sí, and hwǽer oththe hwǽenne. Nis on ǽnigne timan unriht alýfed, and þeáh man sceal freóls-tídan, and faesten-tídan, and on freóls-stowan eác-swá, geornlicost beorgan. And á swá man bíth mihtigra, oththe máran hádes, swá he sceal deópor fore Gode, and fore worulde unriht gebétan; forþám-þe se maga and se unmaga ne magon ná gelíce byrdene ahebban, ne se unhála þám hálum gelíce, and þý man sceal medemian and gesceádlice to-sceádan ylde and geoguthe, wélan and waedlan, hále and unhále, and háda gehwilcne. And gif hwá hwaet ungewealdes misdéth, ne bíth þaet ná gelíc þám þe willes and gewealdes silf-willes misdéth. And eác se-þe nýd-wyrhta bíth þaes þe he misdéth, he bíth gebeorges, and þe beteran dómes, symle wyrthe; forþám-þe he nýd-wyrhta wǽs þaes þe he worhte. Aelce dǽde to-sceáde man waerlice fore Gode, and fore worulde.

5. Aefter-þissum arise eádmódlice tó his scriftc, and cwethe þónne ǽrest: "Ic gelýfe on Drihten, Heáh-Faeder, ealra þinga Wealdend; and on þone Sunu; and on þone Hálgan Gást; and ic gelýfe tó lífe aefter deáthe: and ic gelýfe tó arísanne on dómes daege; and eall þis ic

gelýfe ṭhurh Godes maegen and his mildse tó geweorthanne."

6. And cwethe ṭhónne, mid hreówsigendum móde, and eádmódlice, his andetnessa tó his scrifte, onbugende eádmódlice; and ṭhus cwethe: "Ic andette Aelmihtigum Gode, and mínum scrifte ṭhám gástlican láece, ealle ṭhá synna ṭhe me aefre ṭhurh awirgede gástas on besmitene wurdon, oththe on dáede, oththe on geṭhóhte, oththe with waepman, oththe with wífman, oththe with áenige gesceafte, gecyndelicra synna, oththe ungecyndelicra.

7. "Ic andette gífernesse áetes and drences, ge áer-tíde, ge ofer-tíde. Ic andette aelce gitsunga, and aefest, and táelnessa, and twi-spraecnessa, leásunga, and unriht gilp, and ídel word, and unriht-cysta, and aelcne glaeng ṭhe tó mínes líc-haman unraede aefre belimpe. Ic andette ṭhaet ic wáes tó oft synna wyrhta, and synna geṭhafa, and synna gewita, and synna láreow.

8. "Ic andette mínes módes morthor, and máene áthas, and unsibbe, and ofermódignesse, receleásnesse Godes beboda. Ic andette eall ṭhaet ic aefre mid eágum geseáh tó gitsunge, oththe tó táelnesse, oththe mid eárum tó unnítte gehýrde, oththe mid mínum muthe tó unnítte gecwáeth.

9. "Ic andette ṭhé ealles mínes líc-haman synna, for fell and for flaesc, and for bán and for sinuwan, and for áeddran and for grislan, and for tungan and for weleras, and for goman and for téth, and for feax and for mearh, and for aeghwaet hnesces oththe heardes, waetes oththe dríges. Ic andette ṭhaet ic mín fulluht wyrs geheold ṭhonne ic mínum Drihtene behete; and mínne hád ṭhe ic scolde Gode and his hálgum tó lófe healdan, and me-silfum tó écere háele, ic haebbe unmedumlice gehealden. Ic andette ṭhaet ic míne tíd-sangas oft agáelde; and ic swór máene áthas mínra hláforda life; and mínes Drihtenes naman ic nemnode on ídelnesse.

10. "Ealles ic bidde mínes Drihtenes forgifnesse, ṭhaet me

naefre deofol on-astaelan ne maege, ṭḥaet ic búton andetnesse and bétnesse beó mínra synna; swá ic tó-daege ealle andette míne scylda beforan Drihtene Háelendum Críste, se wealdath heofonas and eorthan, and beforan ṭḥissum hálgan weofode, and ṭḥissum reliquíum, and beforan mínum scrifte, and Drihtenes maesse-preoste, and eom on cláenre and on sóthre andetnesse, and on gódan willan tó gebétanne ealle míne synna, and eft swilces geswican, ṭḥaes-ṭḥe ic aefre maege.

11. And ṭḥú, Háelend Crísṭ, sí mildsigende mínre sawle, and forgifende, and adilgende míne synna, and míne gyltas, ṭḥe ic sith oththe áer aefre gefremmode; and gelaede me tó ṭḥínum uplican ríce, ṭḥaet ic móte ṭḥáer wunian mid ṭḥínum hálgum and gecorenum, búton ende, on écnesse. Nú ic bidde ṭḥé eádmódlíce, Drihtenes sacerd, ṭḥaet ṭḥú sí me tó gewitnesse on dómes daege, ṭḥaet se deofol ne maege on me anweald ágan; and ṭḥaet ṭḥú tó Drihtene beó mín ṭḥingere, ṭḥaet ic móte míne synna and míne gyltas gebétan, and othres swilces geswican, tó-ṭḥón me gefultumige se Drihten, se-ṭḥe leofath and ríxath á búton ende, on écnesse. Amen."

THE CANONS OF AELFRIC.

BE PREOSTA SINOTHE.

OF THE CONVENTION OF PRIESTS.

1. Ic secge eow preostum ṭḥaet ic-sylf nelle beran eowre gýmeleáste on eowrum ṭḥeowdóme, ac ic secge eow sóthlice hú hit geset is be preostum. Crísṭ-sylf astealde Crístendóm and cláennysse, and ealle ṭḥá ṭḥe ferdon on his fare mid him forleton ealle woruld-ṭḥing, and wífes neáwiste, forṭḥón-ṭḥe he-sylf cwáeth on sumum gódspelle; "Se-ṭḥe his wíf ne hátath, nis he me wyrthe ṭḥegn."

2. Ṭḥá aefter Crístes up stíge eft tó heofenan ríce, and

aefter ge-endunge his árwurthra apostola, wearth swá mycel éhtnys on middan-earde astyrod, ṭhaet man ne mihte gegadrian Godes ṭheowas tó sinothe, for ṭhám haéthenum cwaellerum ṭhe cepton heora deathes; oth-ṭhaet Constantínus se Cáser tó Crístendóme beáh, se-ṭhe ealne ymbhwyrft on his anwealde haefde.

3. Ṭhá gegaderode he sinoth on ṭhaére ceastre Nicéa ṭhreó hund biscopa and eahtatyne biscopas, of eallum leódscipum, for ṭhaés geleáfan trymmunge. Ṭhaér waéron swá maére biscopas manige on ṭhám sinothe ṭhaet hý wyrcean mihton wundru, and swá dydon. Hý amánsumodon ṭhaér ṭhone maesse-preost Arríum forṭhán-ṭhe he nolde gelýfan ṭhaet ṭhaes lifigendan Godes Sunu waére eall-swá mihtig swá se maéra Faeder is. Ṭhá fordémdon hý ealle ṭhone deofles mann, ac he nolde geswican aerṭhám-ṭhe him sáh se innoth eall éndémes út, ṭhá-ṭhá he tó gange eóde.

4. On ṭhám sinothe waéron gesette ṭhá hálgan cyric-ṭhenunga, and se maesse-créda, and manige othre ṭhing be Godes biggengum, and be Godes ṭheowum.

5. Hý gecwaédon ṭhá calle mid án-raedum geṭhance, ṭhaet náther ne biscop, ne maesse-preost, ne diácon, ne nán riht-canonicus naebbe on his húse naénne wífman, búton hit sý his modor oththe his swustur, fathu oththe modrige, and se-ṭhe elles dó, ṭhólige his hádes.

8. Ṭhaér waés eác geset on ṭhám ylcan sinothe, ṭhaet se-ṭhe widuwan name, oththe aworpen wíf, oththe se-ṭhe eft wífode, ṭhaet he ne wurde naefre syththan tó nánum háde genumen, ne gehálgod tó preoste. Ac se-ṭhe aér haefde him án claén wif, se waére gecoren tó ṭhám claénan háde, swá-swá se apostol Paulus on his pistole awrát.

19. Nu gebyrath maesse-preostum, and eallum Godes ṭheowum, ṭhaet hý healdon heora cyrcan mid hálgum ṭheowdóme, and ṭhá seofon tíd-sangas gesingon ṭhaérinne, ṭhe him gesette synd, swá-swá se sinoth hý gedíhte:

uht-sang and prím-sang, undern-sang and middaeg-sang, nón-sang and aefen-sang, and niht-sang seofothan.

20. And hý sceolon gebiddan geornlice for ṭhone cyning, and for heora biscop, and for ṭhá ṭhe him gód dóth, and for eall Cristen folc.

21. He sceal habban eác ṭhá waepnu tó ṭhám gástlicum weorce, áerṭhán-ṭhe he beó gehádod; ṭhaet synd, ṭhá hálgan bóc: saltere, and pistol-bóc, gódspell-bóc, and maesse-bóc, sang-bóc, and hand-bóc, gerím, and pastoralem, penitentialem, and ráeding-bóc. Ṭhás béc sceal maesse-preost nýde habban, and he ne maeg bútan beón, gif he his hád on-riht healdan wille, and ṭhám folce aefter rihte wíssian, ṭhe him tó-lócath: and beó he aet ṭhám waer, ṭhaet hý beón wel gerihte.

22. He sceal habban eác maesse-reáf, ṭhaet he mage árwurthlice Gode-sylfum ṭhenian; swá hit gedafenlic is, ṭhaet his reáf ne beó hórig, ne huru to-sliten and his weofod-sceátas beón wel behworfene. Beó his calic eác of cláenum án-timbre geworht, unforrótigendlic, and eall-swa se disc, and cláen corporale, swá-swá tó Crístes ṭhenungum gebyrath. Man ne maeg bútan geswince swylce ṭhing forth-bringan, ac ṭhá beóth on écnysse árwurthe mid Gode, ṭhe him wel ṭheniath mid wísdóme and mid cláennysse.

23. Se maesse-preost sceal secgan, Sunnan-dagum and maesse-dagum, ṭhaes gódspelles angyt on Englisc ṭhám folce, and be ṭhám Páter Noster, and be ṭhám Crédan eác, swá he oftost mage, ṭhám mannum tó onbryrdnysse, ṭhaet hý cunnon geleáfan, and heora Crístendóm gehealdan. Warnige se láreow with ṭhaet ṭhe se witega cwáeth: *Canes muti non possunt latrare,* "Ṭhá dumban húndas ne magon beorcan." We sceolan beorcan and bódigan ṭhám láewedum, ṭhe-laes-ṭhe hý for lár-leáste lósian sceoldan. Crístcwáeth on his gódspelle be unsnoterum láreowum: *Caecus si caeco ducatum praestet, ambo in fossam cadunt,* "Gif se blinda mann bíth othres blindan látteow, ṭhónne

befeallath hý bégen on sumne blindne seáth." Blind bíth se láreow, gif he ṭhá bóc-láre ne cann, and beswicth ṭhá láewedan mid his lár-leáste; swá warniath eow with ṭhis, swá-swá ge ṭhearfe ágon.

24. Ṭhá hálgan faederas gesetton eác ṭhaet menn syllon heora teothunga intó Godes cyrcan. And gange se sacerd tó, and dáele hý on ṭhreó, áenne dáel tó cyrc-bóte, and otherne ṭhearfum, ṭhone ṭhriddan ṭhám Godes ṭheowum, ṭhe ṭháere cyrcan begýmath.

25. Eác hý gesetton ṭhaet man ne sceole maessian innan nánum húse, búton hit gehálgod sý, búton for mycelre nýde, oththe gif man bíth untrum.

26. And gif ungefullod cild faerlice bíth gebróht tó ṭhám maesse-preoste, ṭhaet he hit mót fullian sona mid ófste, ṭhaet hit ne swelte háethen.

27. And ṭhaet nán preost ne dó his hálgan ṭhenunge with sceattum, ne nánes ṭhinges ne bidde aet, náthor ne for fulluhte, ne for nánre ṭhenunge, ṭhaet he ne beó ṭhám gelíc ṭhe Críst-sylf adrífde mid swípe of ṭhám temple, forṭhán-ṭhe hý mangodon mánfullice ṭháer-inne. Ne dó ná se Godes ṭheowa Godes ṭhenunge for sceattum, ac tó-ṭhý-ṭhaet he ge-eárnige ṭhaet éce wuldor ṭhurh ṭhaet.

28. Ne nán preost ne fare, for áenigre gitsunge, fram mynstre tó othrum, ac aefre ṭhurhwunige ṭháer he tó gehádod wáes, ṭhá-hwíle-ṭhe his dagas beóth.

30. Ne preost ne beó mangere, ne gitsigende massere, ne he ne forláete his godcundnysse; ne ne fó tó woruld-spraecum; ne he waepnu ne werige, ne ne wyrce sace, ne he ne drínce aet wín-túnum, swá-swá woruld-menn dóth; ne he áthas ne swerige, ac, mid ánfealdnysse, sprece aefre unleáslice, swá-swá geláered Godes ṭheowa.

32. Se preost sceal habban gehálgodne éle on-sundran tó cildum, and on-sundran tó seocum mannum, and smýrigan ṭhá seocan symle on legere. Sume seoce menn forwandigath, ṭhaet hý nellath geṭhafian ṭhaet hý man smýrige

[illegible] nu se Godes [illegible] gecwæth [illegible] þam ge-[illegible] *[illegible] astrum, et [illegible] animo.* [illegible] þine [illegible] þesse-cyrcestas. and [illegible] him ter-[illegible] and [illegible] forbiden. and þine [illegible] nid þe [illegible] and [illegible] þeaðfulan [illegible] geneðeþ [illegible] and [illegible] þine [illegible] þæræ: and [illegible] þe [illegible] him [illegible] [illegible] and [illegible] [illegible] [illegible]

haefde, ac ṭhás feower syndon fyrmeste swá-ṭheáh, forṭhán-ṭhe hý adwaescdon ṭhá dwollican lára, ṭhe ṭhá gedwolan fundon dwollice ongean God, and hý eác gesetton ṭhá cyrc-lican ṭhenunga.

35. We willath swá-ṭheáh secgan ṭhá gesetnyssa eow, ṭhý-laes-ṭhe we-sylfe lósigon forth mid eow. Ge ne sceolon fáegnigan forth-farenra manna, ne ṭhaet líc gesecan, búton eow man láthige ṭhaér-tó; and ṭhónne ge ṭhaér-tó geláthode sýn, ṭhónne forbeóde ge ṭhá háethenan sangas ṭhaéra láe-wedra manna, and heora hlúdan cheahchetunga, ne ge-sylfe ne eton, ne ne drincon, ṭhaér ṭhaet líc inne lith, ṭhe-laes-ṭhe ge syndon efen-láece ṭhaes háethenscypes ṭhe hý ṭhaér begáth. Ne ge ne sceolon beón rance, mid hringum ge-glengede, ne eower reáf ne beó tó ranclice gemacode; ne eft tó wáclice, ac wérige gehwá swá his háde tó-gebyrige; ṭhaet se preost haebbe ṭhaet-ṭhaet he tó-gehádod is; and he ne werige munuc-scrúd, ne láewedra manna, ṭhe má ṭhe se wer werath wimmanna gyrlan. Críst cwáeth be his ṭhenum ṭhe him ṭheniath geornlice, ṭhaet hý sceoldon beón on blysse á mid him, ṭhaér-ṭhaér he-sylf bíth, on ṭhám sóthan lífe; ṭhám is wuldor and wurthmynd á tó worulde. Amen.

37. Nú ge habbath gehýred án-raedlice hwaet eow tó dónne is, and hwaet eow tó forgánne is: gif ge of ṭhissum dóth we nágon geweald, and we willath beón cláene on Godes dóme. God ge-unne eow ṭhaet ge hit móton swá aredigan swá eower ṭhearf sý.

APPENDIX.

SELECTIONS FROM THE LAWS OF KING WILLIAM THE CONQUEROR.

NORMAN-FRENCH.

Cez sunt les leis e les custumes que li reis Will. grantad al pople de Engleterre, apres le cunquest de la terre: iceles meimes que li reis Edward, sun cusin, tint deuant lui.

1. Ceo est a sauer: Pais a seinte iglise. De quel forfeit que hom fet oust, e il poust uenir a seinte iglise, oust pais de uie e de menbre. E si aucuns meist main en celui ki la mere iglise requereit, si ceo fust u euesque, u abeie, u iglise de religiun, rendist ceo quil aureit pris, e cent souz le forfeit; e de mere iglise de parosse, XX. souz; e de chapele, X. souz.

3. La custume en Merchene lahe est: si aucuns est apele de larrecin u de roberie, e il seit pleui a uenir deuant iustise, e il sen fuie dedenz sun plege, il auerad terme un meis e un iur de querre le; e sil le pot truuer dedenz le terme, sil merra a la iustice: e sil nel pot truuer, si iurra sei duzime main, que al hure quil le pleui, larrun nel sout, ne par lui sen est fuid, ne auer nel pot. Dunc rendrad le chatel dunt il est retez, e XX. souz pur la teste, e IV. den. [al] ceper, e une maille pur la besche, e XL. sol. al rei. E en Westsexene lahe, C. sol.; XX. sol. al clamif pur la teste, e IV. lib. al rei. En Dene lahe, VIII. lib. le forfeit, les XX. sol. pur la teste, les VII. lib. al rei. E sil

APPENDIX.

SELECTIONS FROM THE LAWS OF KING WILLIAM THE CONQUEROR.

LATIN.

Iste sunt leges et consuetudines, quas Willielmus rex, post adquisicionem Anglie, omni populo Anglorum concessit tenendas; eedem videlicet, quas predecessor suus et cognatus, Edwardus rex, servavit in Anglorum regno.

DE PACE ET IMMUNITATE ECCLESIE.

1. Pacem et immunitatem ecclesie sancte concessimus. Cujuscumque criminis reus, si ad ecclesiam confugerit, pacem habeat vite et membrorum. Quod si quis in eum manus injecerit violentas, et ecclesie immunitatem fregerit, in primis restituat plenarie ablata, et insuper de forisfacto; si cathedralis fuerit ecclesia, vel cenobium, vel quecumque religiosorum ecclesia, centum solid.; si matrix ecclesia parochialis, XX. solid.; si capella, X solid.

DE PLEGIATIS FUGIENTIBUS.

3. Si quis appellatus latrocinio vel roberia plegiatur ad habendum ad justiciam, et interim fugerit, in Merchenelahe dabitur plegio respectus unius mensis et unius diei, querendi fugitivum, quem si infra terminum prescriptum invenerit, justicie offerat; si minus, jurabit XII. manu quod, hora qua eum plegiavit, nescivit quod latro esset, quod consilio aut ope sua non fugerit, et quod eum habere non potest ad justiciam. Deinde catallum reddet pro quo fuit attachiatus, et XX. sol. pro capite fugitivi, et IV. den. cippi custodi, et ob. pro fossorio, et insuper regi XL. sol. Juxta Westsaxenelahe, in tali casu dabit C. solid. pro capite, illi qui clamium prosecutus est, et regi IV. libras. At vero in Denelahe,

pot dedenz un an e un iur truuer le larrun, e amener a iustise, si lui rendra cil les XX. sol., kis auerad oud, sin ert feite la iustise del larrun.

4. Cil ki prendra larrun senz siwte e senz cri que cil enlest a ki il auera le damage fait, et il uienge apres, si est resun quil duinse X. sol. de hengwite, e si face la iustise a la primere deuise. E sil passe la deuise senz la cunged a la iustise, si est forfeit de XL. sol.

7. Si hom ocist auter, e il seit cunuissant, e il deiue faire les amendes, durrad de sa manbote al seinur, pur le franch hume X. sol., e pur le serf XX. sol.

8. La were del thein XX. lib. in Merchene lahe; XXV. lib. in Westsexene lahe. La were del uilain C. sol., en Merchene lahe, e ensement en Westsexene.

11. Si ceo auient que aucuns coupe le puing al auter, u le pie, si lui rendrad demi were sulunc ceo quil est nez. Del poucer, lui rendra la meite de la main. Del dei apres le poucer, XV. sol., de sol. Engleis que est apele quaer denier. Del lung dei, XVI. sol. De lautre ki porte lanel, XVII. sol. Del petit dei, V. sol. Del ungle, sil le couped de la charn, V. sol. de souz Engleis. Al ungle del petit dei, IV. den.

12. Cil ki autrui femme purgist, si forfeit sun were vers sun seinur.

13. Autersi ki faus iugement fait, uert sa were, sil ne pot iurer sur seinz, que mieuz nel sout iuger.

in tali casu, forisfactum est VIII. librarum, quarum VII. regis erunt, octava autem pro capite calumpniati dabitur. Quod si infra annum et diem poterit latronem repertum justicie offerre, reddetur ei libra, quam pro capite calumpnians accepit, et de latrone justicia fiet.

DE LATRONE CAPTO SINE UTHESIO.

4. Si quis latronem sive furem, sine clamore et insecucione ejus cui dampnum factum est, ceperit, et captum ultra duxerit, dabit X. solid. de henwite, et ad primam divisam faciet de eo justiciam. Quod si eum ultra primam divisam sine justiciarii licencia duxerit, erit in forisfacto XL. sol.

DE HOMICIDIIS.

7. Si quis convictus vel confessus fuerit in jure, alium occidisse, dat were suum, et insuper domino occisi, manbote, scilicet, pro homine libero X. sol., pro servo XX. solid.

DE WERE DIVERSORUM.

8. Est autem were theni in Merchenalahe XX. libr.; in Westsaxenelahe, XXV. libr.: rustici autem, C. solid. in Merchenelahe, et similiter in Westsaxenelahe.

DE MEMBRORUM MUTILACIONE.

11. Si quis alteri vel manum vel pedem abscidit, dimidium were illi reddat, juxta statum conditionis sue. Si pollicem, reddat dimidium illius quod pro manu redderet. Si indicem, XV. sol. Anglicos (solidum Anglicum quatuor denarii constituunt.) Si medium, XVI. sol. Si annularem, XVII. sol. Si auricularem, V. sol. Si unguem pollicis, vel ancus digiti majoris, V. sol. Si unguem auricularis, IV. den.

SI VIOLAT QUIS UXOREM PROXIMI.

12. Si quis uxorem alterius legitimam violat, weram suam domino suo reddat.

DE JUDICIO FALSO.

13. Qui judicium falsum fecerit, were suum domino solvat, nisi probare possit quod melius judicare nescivit.

14. Si hom apeled auter de larrecin, et il seit franchs hom, e puissed auer testimonie de lealted, se escundirad par plein serment. E ki blasme unt este, se escundirunt par serment nume: ceo est a sauer par XIV. humes leals par num, sil les pot auer; si sen escundira sei duzime main. E si il auer nes pot, si sen defende par iuise: e li apelur iurra sur lui par VII. humes numez, sei siste main, que pur haur nel fait, ne pur auter chose, se pur sun dreit nun purchacer.

15. E si aucuns est apeled de mustier fruissir, u de chambre, e il nait este en ariere blasme, sen escundisse par XIV. humes leals numez, sei duzime main. E sil ait auter fiede este blasme, sen escundisse a treis duble, ceo est a saueir par XLII. leals humes numez, sei trente siste main. E sil auer nes pot, aut a la iuise a treis duble, si cum il deust a treis duble serment. E sil ad larrecin ca en ariere amende, aut al ewe.

24. De hume ki plaided en curt, en ki curt que ceo seit, fors la u le cors le rei seit, e hom lui met sure kil ad dit chose kil ne uoille conuistre; sil pot derehdner par un entendable hume del plait, oant e ueant, quil nel auerad dit, recouread sa parole.

29. Cil qui custiuent la terre ne deit lum trauailer se de lour droite cense; noun le leist a seignurage de partir les cultiuurs de lur terre, pur tant cum il pussent le dreit servise faire.

30. Les naifs ki departet de sa terre, ne deiuent cartre faut naiuirie quere, que il ne facent lur dreit servise, que apend a lour terre. Li naifs qui departet de sa terre dunt il est nez, e uent a autri terre, nuls nel retenget ne li ne se chatels, enz le facet uenir arere a faire soun servise, tel cum a li apend.

DE APPELLATIS EX FURTO.

14. Si quis appellatur de furto, et sit liber homo, si bone fame hucusque fuerit, et testimonium bonum habuerit, purgabit se per juramentum suum. Quod si ante culpatus fuit, purgabit se duodecima manu, et eligentur XIV. legales homines ex nomine, qui juramentum hoc faciant. Quod si defecerit, et jurare cum eo noluerint, defendet se per judicium aque vel ignis: et appellator per VII. legales homines ex nomine jurabit, quod nec ex odio nec alia aliqua causa hoc ei imponit nisi tamen ut jus suum adipiscatur.

SI APPELLATUR QUIS DE VIOLATIONE ECCLESIE VEL CAMERE.

15. Si quis appellatur quod aut ecclesie immunitatem, aut alicujus cameram infregerit, si hactenus de tali crimine immunis fuerit et inculpabilis, purget se juramento, per XIV. legales homines nominatos manu duodecima. Quod si alias culpatus fuerit, purget se juramento triplicato, id est per XLVIII. legales homines nominatos, manu XXXVI. Si eos habere non potest, eat ad judicium triplex, si juramentum debuit exhiberi triplex. Si furtum alii calumpniatus emendavit, eat ad judicium aque.

SI QUIS NEGAT IN CURIA SE DIXISSE QUOD EI IMPONITUR.

24. In omni curia, praeterquam in presencia regis, si cui imponitur, quod in placito dixerit aliquid, quod ipse negat se dixisse; nisi possit per duos intelligibiles homines de [visu et] auditu convincere, recuperabit ad loquelam suam.

DE COLONIS TERRE.

29. Coloni et terrarum exercitores non vexentur ultra debitum et statutum; nec licet dominis removere colonos a terris, dummodo debita servicia persolvant.

DE NATIVIS.

30. Nativi non recedant a terris suis, nec querant ingenium unde dominum suum debito servicio suo defraudent. Si autem aliquis discesserit, nullus eum receptet, vel catalla sua, nec retineat, sed faciat ad dominum proprium, cum omnibus suis, redire.

NOTES.

NOTES.

PART I.

SECTION I.

§ 1. "Se daeg," *the day.*—"Se" agreeing with "daeg," according to Gram. § 425; and so throughout the Part of Speech.

§ 2. "Se Hǽlend," *the Savior*, or *Healer.*

§ 4. "Se wig," *the idol.*[1]

§ 6. "Seó faemne," *the virgin.*

§ 10. "Ṫhaet wíg," *the battle*, or *contest.*

§ 13. "Ṫhaes rinces," *of the warrior.*

§ 15. "Ṫhǽre saelthe," *of the happiness.*

§ 20. "Ṫhám hláfe," *for the loaf*, or *bread.*

§ 22. "Ṫhám réce," *with the smoke.*

§ 23. "Ṫhǽre scíran," *to the shire.*

§ 24. "Ṫhǽre wúnde," *by the wound.*

§ 25. "Ṫhǽre ṫhearfe," *from the necessity.*

§ 33. "Ṫhá sceawunge," *the spectacle.*

§ 36. "Ṫhaet spell," *the history.*

§ 38. "Ṫhý earme," *with the arm.*—"Ṫhý," the *Old Ablative*, both masculine and neuter, agreeing with the noun in the same case, and usually, if not always, governed by the Prep. "mid," sometimes understood,[2] whence it is now styled the *Ablative Instrumental.*

§ 39. "Ṫhǽre béne," *with the prayer.*—"Ṫhǽre," the *Old Abl.* feminine.

§ 50. "Ṫhám swurdum," *with the swords.*—In this instance, as

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[1] Words and passages in Part I. will be found translated in every case in which there might be any doubt about their meaning, according to the connection from which they have been severally taken.

It will also be borne in mind that all words in Part I. are given as they appear written in the sources from which they have been drawn.

[2] For the particular government of the Prepositions, see Gram. § 413, and for their peculiar nature, Section VIII., Notes, as well as in Glossary, *sub vocibus ipsis.*

also in "ṫhám réce," § 22, we have the Dative used *instrumentally* in the place of the *Old Ablative*, to which it pretty generally succeeded in the later stage of the language.—"Swurdum," governed like "earme," by "mid" not expressed in the text.

§ 54. "Se mona," *the moon:*

§ 55. "Seó sunne," *the sun.*—It is the mythology of a people which personifies objects in nature, thus assigning them distinction of sex, or, in other words, gender. Hence the opposite genders to the same thing among different peoples. Perhaps the arbitrary distinction of the kind that we perceive in many languages, had its origin not so much in peculiarity or diversity of terminations, as in the system of *fetichism*, which recognising the Deity in every thing, even in the smallest blade of grass, seems to have prevailed in the earliest times over the whole earth. From fetichism there was an easy transition to polytheism, which made almost every natural object, as well as every mental faculty and moral affection, a separate divinity of either the one or the other sex.

Among many nations of the East the moon was anciently worshiped as a male deity, and the sun as a female one. The Hindoos still regard the former as such. The Caribs in the Western World actually looked upon it as a man, which helps to favor our conjecture about the origin of the name in Saxon; Glossary, *sub voce.* The peoples of Teutonic lineage at one time generally, made the moon masculine and the sun feminine, a distinction which would appear to have been more or less observed among the English as far down as the days of Shakspeare, as we find that great dramatist, the close observer of every thing national, alluding to the "blessed" luminary of the day as "a fair hot wench in flame-colored taffata."—*King Henry IV., Part I., Act I. Scene* 2.

§ 57. "Seó aercebiscop," *the archbishop.*—"Seó," for "se;" but we are disposed to regard the use of the feminine for the masculine in every case as an error of transcription.

§ 58. "Ṫhe man," *the man.*—"Ṫhe," used for "se," if not the more ancient form; Gram. § 35, and Gloss. *sub voc.*—"Man," more properly "mann," to distinguish it from "man," *one, they;* Gram. § 182.

§ 59. "Ṫhe leng," *the longer.*—All adverbs, especially when defined by "ṫhe," must be looked upon as actual nouns, construed in the accusative case according to Grammar, § 438. See further, Section VII.

§ 60. "Ṫhe lengten," *in the spring.*—"Lengten," here governed in the Dat. by the Prep. "in," not expressed in the text.

§ 65. "Þǽm gegyldan," *to the companion.*—"Þǽm," a variation for "þǽm."

§ 67. "Þat ís," *the ice.*—"Þat," for "þæt."

§ 68. "Se Pétrus," *the Peter;* i. e. *the well-known*, or *the before-mentioned Peter;* or perhaps still better, *that Peter*, the article "se, seó, þæt," before a proper name having the force of the same definitive pronoun, as always in the earlier Saxon. So ὁ, ἡ, τὸ in Greek; and the like usage also obtains in other languages. The definite article as such, is probably unknown in the earlier stage of all languages in which it is found.

§ 70. "Þaene mére," *the mere.*—"Þaene," for "þone."

§ 71. "Sió smeáung," *the argument.*—"Sió," for "seó."

§ 72. "Þý wyrs," *the worse.*—"Þý," said to be used both for "þe" and like "þe" before adverbs, § 59, but see Sec. XI., § 33.

§ 73. "Þas wéstenes," *of the desert.*—"Þas," for "þaes."

§ 74. "Þý cyning," *the king.*—"Þý," here the Nominative, but we think that "þe" ought to be read in every instance of the kind.

SECTION II.

§ 1. "Þaes cyninges dǽl," *the king's part.*—"Cyninges," governed by "dǽl," according to Gram. § 435.

§ 2. "Wintres tíd," the *time of winter*, literally, *winter's time.*

§ 3. "Récedes hleów," the *shelter of* the *dwelling*, lit. the *dwelling's shelter.*

§ 4. "Faetes botm," the *bottom of* the *vat*, or, the *vat's bottom.*

§ 5. "Seó lufu liges and leásunge," *the love of* a *lie and of falsehood.*

§ 6. "Swétnes blostma," the *fragrance of flowers.*—It will be observed, that when the governing noun has the article either expressed or understood, the one in the Genitive almost invariably follows, while in other cases, it usually goes before.

§ 7. "Tó gebeorge," *for* a *defense.*

§ 9. "Meolece and hunie," *with milk and honey.*—These Datives are either governed by the Prep. "mid," understood, or they stand in construction according to Gram. § 441.

§ 10. "On rynum," *in chariots.*

§ 11. "Tó wéga gelǽtum," *unto* the *meetings of* the *ways.*—Observe the idiomatic use of the plural "gelǽtum," comparing it with the more definite expression in Sec. V., § 1.

§ 12. "Fót with fét," *foot for foot.*

§ 17. "Putífares dóhtor þaes sacerdes of þǽre byrig," the *daughter of Potiphar the high-priest of the city.*—"Sacerdes," the Gen., in

apposition with "Putífares," according to Gram. § 433, and separated from it by the governing noun, a construction which, common in Anglo-Saxon, is not admissible in English, owing to the loss of terminations as distinctive marks of cases.—Observe, also, the use of the Prep. "of." Another Genitive dependent on "sacerdes" would not have been allowable, nor would it have expressed the same idea. So in § 39, "Papa of Róme," *Pope of Rome.*

§ 18. "Ofer ṭhá burnan Cédron," *over the brook Kedron.*—"Cédron," in apposition with "burnan," according to Gram. § 433.

§ 21. "Ṭháera náegla faestnunge," the *fastening of the nails.*—"Faestnunge," here the Accusative.

§ 22. "Aet Pedridan muthan," *at* the *mouth of* the *Parret.*

§ 24. "Of Heródes anwealde," *of Herod's jurisdiction.*

§ 25. "Dúna swioran," *tops of hills.*

§ 26. "Oth Donuá ṭhá eá," *unto the river Danube,* or *Donau.*

§ 28. "Bé súthan Temese," *on* the *south of* the *Thames.*—"Ṭháere eá," properly understood after "Temese." Compare § 26.

§ 29. "On gesamnungum," *in* the *synagogues.*

§ 30. "Myrcna cyning," *king of* the *Mercians.*

§ 33. "Of Sodóm-wara wín-earde," *of* the *vineyard of* the *inhabitants* of *Sodom.*—It will be observed that it is only the latter, or the last member of a compound noun which is usually declined. In such cases, too, the undeclined member, or members, are commonly found in their simple or radical form, as will fully appear in the sequel. See, also, § 74.

§ 36. "Fram Drihtnes menniscnysse," *from* the *incarnation of* the *Lord.*

§ 38. "Rómana ríce," the *empire of* the *Romans.*—"Rómana," the Gen. plural employed idiomatically in the place of a corresponding adjective, and so in most cases to express the names of *capital cities, countries, kingdoms,* and the like. Thus, also, "Rómana-burh," the *city of* the *Romans,* or *of Rome;* "Egypta-land," the *land of* the *Egyptians,* or *of Egypt,* etc.

§ 40. "Bisceop Súth-Seaxna máegthe," *bishop of* the *province of* the *South Saxons.*—The *Súth-Seaxna maegth* included Sussex and a part of Surrey.

§ 42. "On swegle," *in* the *sky.*

§ 43. "Of ṭháere dura," *out of the door.*

§ 44. "Be ṭháere giftan maegthe," *according to the dowry of* a *maiden.*

§ 46. "Feores frófer," *life's comfort.*

§ 48. "Of synnum," *from sins.*

§ 50. "On stafum," *in written characters.*

§ 51. "Thurh saytre spéd," *by dint of skill.*—"Spéd," for "spéde,"

§ 52 "Of Cames cneorisse," *of Cham's lineage.*

§ 53. "Of muthe leóna," *out of* a *lion's mouth.*

§ 54. "On strengo theódscipes," *in strength of discipline.*

§ 55. "Yldo bearn," the *child of old-age.*—"Yldo," for "ylde"

§ 56. "Mid méca ecgum," *with* the *edges of* the *swords.*—"Ecgum," another instance of the idiomatic use of the plural.

§ 57. "Witena Gemót," the *Assembly of* the *Wise*, the Saxon Parliament of Britain. Properly written as one word, but with the two members dependent upon each other, as always in such cases.

§ 58. "Intó thaes Fariséus húse," *into the Pharisee's house.*

§ 59. "Geswustrena bearn," *children of sisters.*

§ 61. "On thám wéstene Judéae," *in the wilderness of Judea.*

§ 62. "Theóda riht," the *law of nations.*

§ 63. "Waetera sáes," *waters of* a *sea.*

§ 64. "Bútan fisceran, and fugeleran, and huntan," *except fishers, and fowlers, and hunters.*

§ 65. "Thaere modor cild," *the mother's child.*

§ 66. "Raeswan herges," *leaders of* a *host.*

§ 70. "Hádes man," a *man of condition.*—"Man" for "mann," as before.

§ 74. "With thám Crístenan-dóme," *against Christianity.*—It is not usual for an adjective, in forming a compound with a noun, to be declined, but the former member of "Crístenan-dóme" is evidently the definite state of "Crísten," *Christian*, whence one reason for the use of the article "thám;" Gram. § 79. We, however, commonly find "se Crístendóm," Gen. thaes Crístendómes, etc.

We will here take occasion to observe, that an adjective may unite even with two nouns in forming a compound, the last member alone being declined, and that in many copies of Anglo-Saxon works, the different constituents are found separate from each other, transcribers, and perhaps writers themselves, having exercised ample discretion in that respect. Thus, for instance, the three members of "eald-hláford-cynnes," *of* the *race of* their *ancient lords*, may sometimes appear unconnected by the hyphen, and again either in the form "ealdhláford cynnes," or in that of "ealdhláfordcynnes." Inattention to the nature of such compounds has led many to suppose grammatical errors where none exist.

In such compounds as "eald-hláford-cynnes," the Adj. "eald" describes the noun "hláford" which follows it, while "hláford" itself, the Sing., is rendered as the plural. Sometimes, when the compound

consists only of two nouns, the former may be translated by the corresponding adjective in English, if not made dependent upon the latter by means of the Prep. "of," with the employment of the definite article, when necessary: as, "woruld-sorga," *worldly cares*, or, the cares of the *world*. Perhaps no language ever possessed ampler or more varied powers of composition than the Anglo-Saxon. In the poetry of the tongue especially, they are displayed to their fullest extent.

§ 78. "Æt hám," *at home*.—"Hám," when denoting *home*, is usually undeclined.

SECTION III.

§ 1. "Gelíc þám mangere," *like unto the tradesman*.—"Mangere," the Dat. governed by "gelíc," according to Gram. § 444.

§ 2. "Of fólcum þám strangestan," *of peoples the most powerful*.—"Strangestan," agreeing with "fólcum," according to Gram. § 427.

§ 4. "Dysgum monnum," *by ignorant men*.—"Monnum," the Dat. according to Gram. § 441.

§ 5. "Snellra werod," a *host of alert* men. The expression a poetical one.—"Snellra," properly "snelra;" Gram. § 84.

§ 6. "Mycelnes heofonlices weredes," a *multitude of* the *heavenly host*. But better, according to the construction, the *vast array*, or perhaps, the *magnificence of* a *heavenly host*.

§ 8. "On smóthne feld and rúmne," *into* a *smooth field and spacious*.—This construction is one of peculiar beauty, and has been occasionally adopted by some of the best writers in the modern tongue.—"On," followed by the Acc. "*into*," and the like, as "in" in Latin.

§ 10. "With þám aglaecan," *among the wicked*.—"Aglaecan," an instance of the adjective in the definite state standing for a noun. As such, it may be accompanied either with the article or with a pronoun, and be employed as well in the singular as in the plural number.[1]

§ 12. "Mislíces bleós," *of a different color*.—"Bleós," the Gen. construed with "mislíces" in the complete sentence, according to Gram. § 436. So also in § 35, "Réthes módes monn," a *man of* an *austere mind*.

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[1] Formations of the kind in English can be used with propriety only in the plural; as, "the dead," "the living," i. e. *dead men*, *living men*, though we sometimes find them in the singular when made with perfect participles, especially in the titles of books and of subjects; as, "the Betrothed," "the Forsaken." It would be more in accordance with the genius of the language, however, to add the word "one" in all such cases; as, "the Betrothed One," "the Forsaken One." Confusion, also, would be thus avoided.

§ 13. "Ṭhá maestan blód-gýtas," *the greatest blood-sheddings.*—"Ṭhá maestan," *the greatest*, not *the most*, which would require to be followed by the Genitive plural.

§ 14. "Yldest burh-wara," *eldest of* the *citizens.*—"Burh-wara," the Genitive plural governed by "yldest," according to Gram. § 445.

§ 16. "Haelethas heardmóde," *heroes firm.*

§ 19. "Stow waeteres waedla," a *place destitute of water.*—"Waeteres," the Gen. governed by "waedla," according to Gram. § 444.

§ 24. "Wraeccan láste," *with exiled footstep.*—"Láste," the Dat. in construction according to Gram. § 441.

§ 25. "For wédendre heortan ṭhaes cyninges," *on account of* the *raging heart of the king.*—An instance of the Genitive with the article following the governing noun, thus making the sentence more emphatic.

§ 28. "Ṭhá gástlican ṭhearfan," *the spiritually poor.*—"Ṭhá" answering for both "gástlican," and "ṭhearfan," as the definite state. It will be observed that the use of "gástlican," the adjective, is idiomatic, and is required by "ṭhearfan" as a noun, § 10. The English in such cases employs the corresponding adverb, as in the translation of the example, or an equivalent. Our version of the passage from which the example has been drawn, reads, "the poor in spirit."

§ 29. "On gedefre yldo," *in* a *proper age.*—"Yldo," as before, for "ylde."

§ 31. "Of Laedene tó Engliscum," *from Latin into English.*—"Engliscum" agreeing with "gereorde" understood, the Dative singular of "gereord," *language, speech*, (Gloss. *sub voc.*), and not *English*, as the word is commonly rendered, but *Anglo-Saxon*, or perhaps as well, *Anglican.* Indeed, the difference between the ancient and modern terminations "-isc" and "-ish" well distinguishes the language in its two great epochs. Compare also "Natale Sancti Gregorii Papae," p. 22, with p. 24.

§ 32. "Mid lufwendum módes willan," *with* a *benevolent disposition of* the *mind.*—An unusual construction of the Genitive, and hardly admissible unless we take "módes willan" as a compound word, such compounds being not unfrequent.

§ 33. "Seó hálige meowle." *the holy maid.*

§ 34. "On nearore lífe," *in* a *narrower life.*

§ 36. "Curmelle seó laesse," *the lesser centaury.*

§ 37. "Dugetha genóhra," *of abundant blessings.*

§ 38. "Ṭhú góda ṭheow and getrýwa," *thou good servant and faithful!*—"Ṭheow," in apposition with "ṭhú," according to Gram.

NOTES.

more emphatic use of "ṫhé" as the Old Abl., *by thee*, according to Gram. § 441?

§ 52. "Hwá ṫhegna," *which* one *of* the *attendants?* i. e. upon his ministry, referring to Jesus Christ's disciples.—"Ṫhegna," the Gen. plural, governed by "hwá;" Gram. § 445.

§ 55. "Sume ṫháege," *some of those.*—"Sume ṫháege," lit. *some those*, as in § 47, and § 48, and in Sec. VI., § 33, which see.

§ 56. "On ṫhás gnornunga," *into these lamentations.*

§ 57. "Tó his húse and tó ṫhínum," *to his house and to thine.*—"Ṫhínum," agreeing with "húse" understood.[1]

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[1] We will here take occasion to observe that English grammar requires another denomination of pronouns. As we have Possessive Adjective Pronouns, so we ought also to have Possessive Substantive Pronouns, the latter consisting of *mine*, *thine*, and *yours*, *his*, *hers*, *its*, *ours*, *yours*, *theirs*, in the Nom. and Obj. cases only, and combining in themselves the idea previously conveyed by the noun. Thus a great difficulty is removed in parsing such sentences as the following: "This hat is *mine;*" "Give me my whip: John took *yours;*" as in the first, "mine" is a Possessive Substantive Pronoun in the Nom. case after "is," and in the second, "yours," the same in the Obj. case governed by "took." So likewise when these pronouns depend upon a preposition: as, "That picture was one of *ours;*" "That horse is equal in speed to *yours;*" in which examples "ours" and "yours" are Objectives with the usual government in their connection. That such forms are not Personal Pronouns in the Possessive case is very clear, since they cannot be placed before nouns and be governed by them, nor can they be placed before nouns to agree with them as Possessive Adjective Pronouns. "Mine" and "thine" euphonically employed in the older English before nouns beginning with a vowel, for "my" and "thy," must be excepted from the latter remark.

The true possessives of the Personal Pronouns in English are, *my*, *thy*, and *your*, *his*, *her*, *its*, *our*, *your*, *their*, which may also with propriety be treated as Adjective Pronouns of a Possessive character, whence the name.

The construction in Anglo-Saxon which led us to make the foregoing observations, was evidently the origin of what in English we have denominated *Possessive Substantive Pronouns.* It will be found to be a common one in the language.

It may not be amiss to state also in this connection, that it was the frequent use of "thá," "thára," and "thám," for "hi," "hira," and "him," in the period after the Norman conquest, which, in the formation of the present English, led to the adoption of *they*, *their*, and *them*, modifications of the former, instead of corresponding ones from the latter. This usage would seem to have originated among the lower orders of the mixed population of the country, in their species of *lingua franca*, to avoid the ambiguity arising from forms which belonged to both numbers, "hira," in sound at least, differing but little from "hire," the Gen. singular of "heó;" and thus it is probable that the Possessive or Genitive "*its*," i. e. "hits," existed in the language long before we find it appearing in any English book. In the early literature of every people it is seldom that we meet with the speech of any other than the higher orders of society. Compare Introduction, § 81—§ 83.

§ 58. "His mágas," *relations of his.*—"His," *of his;* so the Possessive of the Personal Pronouns in Anglo-Saxon must sometimes be rendered into English.

SECTION V.

§ 1. "Twégra wéga gelǽtu," the *meetings of two ways.*—"Twégra" agreeing with "wéga," according to Gram. § 427.

§ 2. "An of ṭhám," *one of those.*

§ 4. "Ṭhreó and ṭhritig geára," *three and thirty years.*—"Geára," the Gen. plural governed by "ṭhreó" and "ṭhritig," according to Gram. § 445.

§ 7. "Six hund ṭhúsenda," *six hundred thousand.*—"Six," agreeing with "hund," according to Gram. § 427, and "ṭhúsenda," governed by the latter;[1] Id. § 445.

§ 8. "On ṭhone syxteothan Sunnan-daeg," *for the sixteenth Sunday.*—Part of a Rubric.

§ 10. "An ṭhára twelfa," *one of the twelve.*—"Twelfa," governed by "án," according to Gram. § 445.

§ 11. "Mid twám hundred," *with two hundred.*—"Hundred," the Dative plural undeclined.

§ 15. "Scipa án hund and eahtatig," *of ships one hundred and eighty.*—"Scipa," the Genitive plural governed by "hund and eahtatig;" Gram. § 445.

§ 17. "Ṭhý twentigthan daege and ṭhý feórthan Septembris," *on the twentieth day and on the fourth of September*, i. e. *on the twenty-fourth day of September.*—"Daege," the Old Abl., according to Gram. § 438.—"Septembris," a Latin Genitive.

§ 18. "Other healf-hund biscopa," *one hundred and fifty bishops.*—"Other healf-hund," equivalent to *the second hundred, deducting a half hundred*, the expression evidently being elliptical. So, also, "ṭhrydde healf-hund," *two hundred and fifty*, i. e. *the third hundred, deducting a half hundred;* "feórthe healf," *three and a half*, i. e. *a fourth unit, deducting a half unit*, etc.

§ 19. "Hund-seofontig sithon," *seventy times.*—"Sithon," an Old Dat. or Abl. form, according to Gram. § 438.

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[1] Unless the Numeral be recognised in English as a distinct part of speech, according to the definition of its nature that we have given, Gram. § 120, the terms *hundred, thousand, million, many, few*, etc., when preceded by the Indefinite Article must be regarded as Nouns, while those which accompany them, and with which they are usually made to agree, are, in either case indeed, invariably dependent upon the Prep. "*of*" understood: as, "a hundred men," "a great many women," i. e. "a hundred *of* men," "a great many *of* women."

§ 22. "Tó ṭhám othrum," *to the second.*

§ 25. "Hund-seofontigra sum," *some*, or *about seventy.*—It is uncertain whether "sum" should be regarded in such cases as this, as a noun, or as an indefinite pronoun, or indefinite numeral. Perhaps government requires that it should be considered as the last.

§ 26. "Ṭhúsend-málum," *in a thousand parts.*—"Ṭhúsend," undeclined, and compounded with "málum" as one word, and in construction according to Gram. § 441.

§ 27. "Nú othre sithe," *now the second time.*—"Sithe," here the Old Abl. according to Gram. § 438, but really in apposition with "nú."[1]

§ 28. "Sume ten geár on ṭhám gewinne," *some ten years in the war.*—In such cases as this, "ten" must either be regarded as in apposition with "sume," as in Sec. IV., § 55, denoting indefinitely *some of ten*, or be explained by ellipsis, as, "sume ten," *some*, I may say, *ten.*—"Geár," here the Acc. according to Gram. § 438.

§ 32. "Ṭhám gingum ṭhrym," *to the three youths.*—For this construction, compare "ṭhá eorlas ṭhrý," *the three earls;* "ṭhá hyssas ṭhrý," *the three lads;* but all poetic.

§ 33. "Hwilc ṭhára ṭhreóra," *which of those three?*—"Ṭhreóra," governed by "hwilc," according to Gram. § 445.[2]

SECTION VI.

§ 1. "Him fyligdon mycel menigu," a *great multitude followed him.*—"Him," the Dat. governed by "fyligdon," according to Gram. § 449.—"Fyligdon," a verb in the plural, having "menigu," a noun of multitude in the singular, as its subject; Id. § 421.

§ 2. "Ṭhú gemyndest ṭhá word," *thou rememberest the words.*—"Word," the Acc. governed by "gemyndest;" Gram. § 447.

§ 3. "Bódiath gódspell ealre sceafte," *preach the gospel unto every creature.*—"Gódspell" and "sceafte," the Acc. and the Dat. governed by "bódiath;" Gram. § 454.

§ 5. "Gilpes ṭhú gírnest," *glory dost thou yearn after.*—"Gilpes," the Gen. governed by "gírnest;" Gram. § 448.

§ 7. "Hyt náht ne fremode," *it profited nothing at all.*—"Náht,"

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[1] For the earlier construction of the Adverb in the sentence, from its peculiar nature, see Sec. VII., with Sec. XI., *passim.*

[2] The propriety of generally introducing the Numeral into English grammar, as a distinct Part of Speech, is manifest, and perhaps it would be as well to class with Numbers many words usually explained under the head of Pronouns, and even under that of Adjectives, dividing the whole into *Definite* and *Indefinite.* But when words partake of the nature of different parts of speech, it is difficult to define them.

the Acc. as explained in Sec. XI., § 98; and for the employment of the two negatives in expressing the negative more forcibly, see Gram. § 465.

§ 8. "Ic hine bletsige and ge-eácnige," *I will bless and increase him.*—It is the connection which must determine whether the Indefinite Tense in Saxon is to be translated by the Present, or by the Future in English.

§ 9. "Reáf tó werigenne," *garments to wear.*—"Werigenne," the Gerund governed by the Prep. "tó," according to Gram. § 461.

§ 10. "Heora áe tó behealdanne," *their laws to observe.*—"Ae," the Acc. governed by "behealdanne;" Gram. § 462.[1]

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[1] The recognition of the Gerund in English grammar, existing as it really does, is indispensably necessary for the harmonious resolution of sentences. It differs, as will be perceived, both from the Participle, and from the Participial Noun. The Participial Noun is only governed, or stands as the subject to the verb, and is required to be invariably preceded either by the definite article, or by the possessive case, which helps to constitute it, and to be followed by a preposition with some word depending upon it; the Participle agrees and governs, while the Gerund both governs either as a verb or as a noun, and is governed, unless it be the nominative to the verb in the sentence. The following examples will illustrate the distinction which we would insist upon:

"*By the governing of men* he became despotic."

"*The governing of men is* sweet."

"*Trajan's governing of them was* mildness itself."

"*Governing men* with mild sway, *he* rose to popularity."

"*By governing men* his talents were fully developed."

"*Governing men was* his greatest delight."

"*Her governing displayed* strength of character."

Hence we would suggest the following Rules for the Gerund:

1.—Gerunds, like Participles, have the same government as the verbs to which they belong.

2.—The Gerund is either governed, or governs like the Noun, and like the Noun may stand as the subject to the verb in the sentence.

In the formation of Participial Nouns, the omission either of the definite article or possessive case, or of the preposition, cannot be justified; nor can the Objective follow the Gerund when governing a noun or pronoun in the Possessive. Thus we cannot say, "The ruining him," or "ruining of him," as in the first instance, "ruining" having become a noun by taking "the" before it, renders itself incapable of governing "him" the Objective; and in the second, the same word is no longer a *participle*, since it cannot agree with any thing, nor a *gerund*, since the Gerund is never followed by the Prep. "of" with a dependent word, nor a *noun*, because it lacks what is essential to constitute the Participle a noun, either the definite article or the possessive case: nor can we say, "By John's holding him," since "holding" being the word upon which the Possessive "John's" depends, cannot also govern the Obj. "him." In such cases it is usually said that the Possessive is governed by the portion of the sentence which immediately succeeds it; but no idea is more erroneous, as all the words in a sentence are mutually dependent.

§ 12. "Gif[1] ṭhú heora untreówa onscunige," *if thou deceits.*

§ 13. "He me sealde tó ráeddanne," *he gave me to read.* Dat. with the Acc. not expressed, governed by "sealde;"

§ 14. "Ic axige me raedes," *I ask counsel for myself.*- Dat., with the Gen. "raedes," governed by "axige;" Gr

§ 15. "Rist se stól nyther," *the throne tumbles down.*

§ 16. "Gif áenig man ceápede," *if any man should* "Ceápode" with "gif," the Subjunctive mood, which in determined by the conjunction, and sometimes even by an

§ 18. "Hérigath hálgum stefnum," *praise with ho* "Stefnum," the Dat. in construction according to Gram. §

§ 19. "Faeste gefeged," *firmly joined.*

§ 20. "Ṭhá adredon híg, and wundredon, and betweox don," *then feared they, and wondered, and said among t*

§ 22. "Smeádon hú híg hine forspyldon," *devised how destroy him.*—"Forspyldon," the Subjunctive determined "hú."

§ 23. "Andswarast ṭhú swá ṭhám bisceope," *answere the high-priest?*—"Bisceope," the Dat. governed by "a Gram. § 449.

§ 24. "Hwaet ys ṭhaet gyt me sóhton," *what is* it for *have sought me?*—What has been already said in relatio definite in Saxon, applies equally to the Perf., in renderi Imperf. or the Perf., and even by the Pluperf. or the S in English, all of which tenses it appears to embrace.

§ 26. "Wlíte ṭhú scryddest," *with beauty hast thou* "Wlíte," the Dat. or Abl. in construction according to Gr

§ 27. "Sóthes ne wanda," *truth do* thou *disregard no es,*" the Gen. governed by "wanda;" Gram. § 448.

§ 29. "Hí wunedon oth ṭhysne daeg," *they would have until this day.*—"Wunedon," the Subjunctive, with the preceding member of the sentence.

§ 30. "Gif hwá wundrie hú hit gewurthan mihte," *if an*

There are principles in grammatical construction, principles inter the genius of every language, which custom itself cannot violate nity for any length of time.

We will here take occasion to observe that the Gerund cannot simply as a noun, since the noun cannot govern out of the genitive further, Gram. § 138, note 3.

[1] For the earlier relation which the conjunction bore in the Sec. IX., *passim.*

der how it could be done.—"Mihte," *was able, could.*—"Gewurthan," the Inf. governed by "mihte;" Gram. § 459.

§ 32. "Gif ṭhú ṭhám frumgaran brýde wyrnest," *if thou unto the patriarch refuse* his *wife.*—"Frumgaran," the Dat., with "brýde," the Acc., governed by "wyrnest;" Gram. § 454.

§ 33. "Sume híg tweónedon," *some of them doubted.*—"Sume híg," lit. *some they.* Compare Sec. IV., § 55.

§ 34. "Se godcunda anweald hí to-stencte," *the divine power dispersed them.*

§ 36. "Húméta cann ṭhes stafas," *how knoweth this* one *letters?*

§ 37. "Ic beó mid hyre," *I will be with her.*

§ 38. "Wolde cyning wall onsteallan íserne," *would* the *king erect* an *iron wall?*—"Onsteallan," governed by "wolde," according to Gram. § 459.—"Iserne," the adjective, elegantly and emphatically separated from the noun by the verb.

§ 40. "Ṭhé bringath cyningas lac," *unto thee shall kings bring offerings.*

§ 41. "Nys hálum láeces nán ṭhearf," *unto* a *hale*, or *well* man there *is no need of physician.*—"Hálum," the Dat. singular, and governed by "nys" according to Gram. § 450.

§ 42. "Ge habbath us gedón láthe Pharáone," *ye have made us hateful unto Pharaoh.*—"Habban," in such cases as this an auxiliary, but according to an old construction in the language, we would here have "gedóne" in the place of "gedón," as in Gram. § 428.

§ 43. "Ṭhat bíth alles leás," *that will be void of all.*—"Alles," the Gen. governed by "leás," according to Gram. § 444.

§ 44. "Ne leóh ṭhú leng," *lie not thou* any *longer.*

§ 45. "Béc on tó leornianne," *books to learn in.*—"On," governing "ṭhe," *which*, understood.

§ 46. "He wyle on gehálgodum legere licgan," *he desires to lie in* a *consecrated cemetery.*

§ 47. "Hit lícode Heróde," *it pleased Herod.*—"Heróde," the Dat. governed by "lícode," according to Gram. § 449.

§ 49. "Alýfe me tó farenne," *permit me to go.*—"Me," the Dat. governed by "alýfe," according to Gram. § 449.—"Farenne," properly "faranne."

§ 50. "He wáes byrnende leoht-faet and lyhtende," *he was* a *burning light and shining.*—"Leoht-faet," the Nom. after "wáes," according to Gram. § 423.

§ 51. "Ne miht ṭhú me fylian," *thou art not able to follow me.*—"Me," the Dat. governed by "fylian;" Gram. § 449.

§ 52. "Man mót medemian be mihtum," *one ought to moderate according to* his *ability.*—"Mihtum," the plural, *powers.*

§ 53. "He nolde meldian on his geferan," *he was unwilling to inform against his companions.*

§ 55. "Ealle we móton sweltan," *all of us must die.*—"Ealle we," lit. *all we*, or *we all*, by inversion into English. Compare the corresponding expressions in Sec. IV., § 47, § 48, and § 55, and above, § 33.

§ 57. "Se monath is nemned on Leden DECEMBRIS," *that month is called in Latin*, DECEMBRIS.—"On Leden," lit. *into Latin*, idiomatically for "on Ledene," or from the fact that there is a *quasi* motion implied in the idea of translation from one language into another. Compare Sec. III., § 8.—"Decembris," the Nom. properly governed by the Perf. Part. "nemned" in relation with the verb "is;" Gram. § 463, or perhaps in construction, according to Id. § 423.

§ 58. "Ṭhat ic seó teónum georn," *that I be anxious for mischief.*—"Seó," perhaps, *am*, for we must sometimes render the Saxon Subjunctive by the English Indicative.—"Teónum," the plural, and as the Dat. governed by "georn," according to Gram. § 444.

§ 59. "He gót ṭhat blód," *he shed that blood.*

§ 61. "We sceolon beón geṭhafan," *we ought to be consenters.*—"Beón," governed by "sceolon;" Gram. § 459, and "geṭhafan," the same case as "we," upon the principle implied in Id. § 423.

§ 65. "Hér bíth eác gemeted gagates; se stán bíth blaec gym," *here is also found* the *agate; that stone is* a *pale gem.*—"Gemeted," agreeing with "gagates," according to Gram. § 427.

§ 67. "He wúos ṭhánon agán," *he was gone thence.*—"Agán," agreeing with "he," according to Gram. § 427.

§ 70. "Ṭhá wearth ic agúelwed," *then was I astonished.*

§ 71. "Igland ṭhe man Ii nemnath," an *island which they call Ii.*—"Ii," the Nom., with "ṭhe" the Acc., governed by "nemnath;" Gram. § 457.

§ 73. "Is tó árianne," *is to be honored.*

§ 74. "Ṭhaet wíf ṭhat ṭhú me forgeáfe tó geferan," *the woman that thou gavest to me for* a *companion.*—"Ṭhaet," the Rel., here agreeing with "wíf" in gender. See again Sec. IV., § 4.—"Tó," *for*, the Prep., in all such cases may be rendered by the Conj. *as.*

§ 76. "Berende rípan heora," *bearing their reaps.*—"Rípan," the Acc. governed by "berende;" Gram. § 462, and the latter agreeing with "hí," *they*, not expressed, according to Id. § 427.

§ 79. "He eow axath hwaet ge dón cunnon," *he asketh you what ye know how to do.*—"Eow," one Acc. with the other contained in

"hwaet," as a compound, (Gram. § 119, 7,) governed by "axath;" Id. § 455. "Hwaet ge dón cunnon" taken together, however, may comprise the second Acc.—"Cunnon," equally well, *can*, and governing "dón" according to Gram. § 459.

§ 83. "Fótum treden," *trodden with* the *feet*.—"Fótum," the Dat. in construction according to Gram. § 441.

§ 84. "Alesen under lindum," *chosen under linden-banners*, i. e. banners made from the wood of the *linden*, or *lime-tree*.

§ 85 "Biddan ṭhaes ṭhe he báed," *to pray for that which he prayed for*.—"Ṭhe," being governed by "báed," must be in the same case as "ṭhaes," governed by "biddan," and both according to Gram. § 448.

§ 86. "Mín cnapa lith seoc," *my servant lieth sick*.

§ 87. "He softe swáef," *he softly slept*.

§ 88. "Hió bereth sunu," *she shall bear a son*.

§ 91. "Fór scép tó scíranne," (he) *went to shear sheep*.

§ 92. "Ic wyle on weras staelan," *I will steal on men*.—"Wyle," here apparently implying *futurity*.

§ 93. "He sige nam," *he gained a victory*.

§ 95. "Hwí slápe ge," *why sleep ye?*

§ 96. "Hóh hyne," *crucify him*.—Addressed to Pontius Pilate in the Gospel.

§ 97. "Mid blisse onféhth," *receiveth with joy*.

§ 98. "Ṭhat he heolde," *that he should keep*.

§ 99. "Sió eax welt ealles ṭhaes wáenes," *the axletree governs all the wain*.—"Wáenes," the Gen. governed by "welt;" Gram. § 441.

§ 101. "Swápendum windum," *winds sweeping*.—"Windum," the Dat. absolute with "swápendum," according to Gram. § 442.

§ 102. "He weop ofer híg," *he wept over them*.

§ 104. "Heow he ṭhat hors mid ṭhám spuran," *thrust he the horse with the spurs*.

§ 105. "Ṭhá híg reowun," *whilst they rowed*.

§ 107. "Hió speón hine," *she induced him*.

§ 110. "Mec hreóweth," it *repenteth me*.—"Mec," the Old and latterly poetic Dat., governed by "hreóweth;" Gram. § 451.

§ 111. "Ṭhá deór hí hátath hránas," *the deer they call reins*.—"Hránas," the Nom. with the Acc. "ṭhe," *which*, understood, governed by "hátath;" Gram. § 456.

§ 112. "Ṭhá híg haefdon hyra lóf-sang gesungenne," *when they had sung their song of praise*.—"Gesungenne," agreeing with "lóf-sang," according to Gram. § 428.

§ 113. "And ṭhaet hí didon ṭhurh ṭhaes deofles láre, ṭhe hwílum

sér Adam forlǽrde," *and that did they through* the *suggestion of the devil, who sometime before had misled Adam.*

§ 114. "Nú þú þus glaedlice tó us sprecende eart," *now art thou thus gladly speaking unto us.*

§ 115. "Ic gá rǽdan," *I am going to read.*—"Gá," in this case, seems to imply *intention.*

§ 116. "Me þinceth," it *seemeth to me.*—"Me," the Dat., governed by "þinceth;" Gram. § 451.

§ 117. "Ic me reste," *I rest myself.*—"Me," *me*, the Acc., governed by "reste," according to Gram. § 452, as all verbs in Anglo-Saxon commonly styled Reflexive, possess a sort of transitive sense.

§ 118. "Ne hyngrath þone þe tó me cymth," *it shall not hunger him who cometh unto me.*—"Þone," the Acc., in the place of the Dat., governed by "hyngrath," according to Gram. § 451.

§ 120. "Þín geleáfa þé dyde hále," *thy faith hath made thee whole.*—"Hále," here the Acc. feminine.

§ 121. "Hú he wǽs hál geworden of þám eorede," *in what manner he had become whole of the legion*, sc. of devils, referring to the demoniac in the Gospel.—"Wǽs geworden," lit. *was become.*

§ 122. "Us nis alýfed," *unto us* it *is not allowed.*—"Us," the Dat., governed by "alýfed" in relation with "nis" according to Gram. § 463, and the latter agreeing with "hit" understood, according to Id. § 427.

§ 123. "Þá ferdon þá þe asende wǽron," *then went those who had been sent.*—"Asende," agreeing with "þe" according to Gram. § 427.

§ 124. "Þaet aelcum haebbendum bíth geseald fram þám þe naefth," *that unto every one having shall be given from him who hath not.*—"Aelcum," the Dat., governed by "geseald" in relation with "bíth," according to Gram. § 463, and "geseald" agreeing with "hit" understood, and referring to the thing not possessed, according to Id. § 427.

§ 127. "He forbeád blód tó þicgenne," *he forbade blood to be eaten.*—"Þicgenne," perhaps better, "þicganne."

SECTION VII.

§ 1. "Hí hwýlum gelýfath," *they for a while believe.*—"Hwýlum," as the Old Abl. or Dat. plural of "hwíl," or "hwýl," (Gloss. *sub voc.*), and really in construction according to Gram. § 438.

It will be perceived that all adverbs in Anglo-Saxon, if not "merely-expressed ideas," (Gloss. Introduction, § 2), are either nouns, pronouns, adjectives, or, to a limited extent, numerals under different relations; and still further, that consisting of these different parts of

speech, they are, in fact, invariably subject to all the rules of ordinary construction in the language. In many instances, however, those which appear under the form of adjectives and numerals, or which possess a pronominal type, in earlier times were evidently connected with certain nouns—nouns that were afterwards deemed superfluous in the sentence, and dropped as soon as the ideas which they conveyed had become interchangeably fixed, from association, in their adjuncts themselves.[1] And this principle, carried more or less into the formation of all the parts of speech commonly styled *indeclinable*,[2] finally embraced, as will be seen, not only single words, but even clauses of the natural sentence, the latter being cut down into the most significant member or members, thus giving rise to phrases of different sorts.

§ 2. "Hit wǽs ṫhá swá gedón," *it was then thus done.*—Regarding "ṫhá" and "swá" both as having originally belonged to pronouns of the demonstrative and relative types, (Gloss. *sub vocibus*), they naturally fall, the one as the Acc. and the other as the Abl., respectively under Gram. § 429.[3]

§ 3. "Swá he swithost mihte," *as he best was able.*—As the superlative always implies *abundance* of what it expresses, (Gram. § 94, 8, Note 16), all adverbs of that degree of comparison must be referred as actual compound nouns in the Acc. to either the one or the other of the obsolete rules given under Sec. XI., § 98.[4]

§ 4. "Wind wrathe bláweth," a *wind bloweth furiously.*—"Wrathe," strictly, *with wrath*, as the Old Abl. of "wrath," (Gloss. *sub voc.*), and in construction according to Gram. § 441.

§ 5. "Rihte ys he genemned Jácob," *rightly has he been named Jacob.*—"Rihte," like "wrathe," § 4.—"Jácob," the Nom. governed by "genemned" in relation with "ys;" Gram. § 463.

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[1] Thus, for instance, in English, "He was *long* gone," i. e. "he was *a long time* gone," in which sentence the sense is rendered complete, from association, by *long* alone, the adjective, by the relinquishment of the noun originally connected with it, being converted into an adverb. Compare, especially, "hraedlice," in § 11.

[2] By ourselves along with others, although, in Anglo-Saxon at least, they will be found to be not strictly such.

[3] "Thá," in all such cases, we might render by "*that*," with "hwíle," *time*, understood, and "swá" would naturally fall under the same principle as "hraedlice," § 11, as an actual demonstrativo-relative.

[4] The true doctrine, in the case of the adverb, is to consider the comparative and superlative not as formed from the positive, but from the adjective; or perhaps better, both in the case of the adjective and of the adverb, simply from the "expressed idea," when the word is uncompounded in any way, and from the expressed combination, when it is compounded.

§ 7. "Ic áeron nyste," *I before knew not.*—"Aeron," an Old Abl. or Dat. plural of "áer." (Gloss. § 364), like "hwýlum," § 1, and actually construed in the same way.

§ 8. "Bearhtme stópon," (they) *immediately went.*—"Bearhtme," lit. *in a twinkling, in a moment,* (Gloss. *sub voc.*), like "hwýlum," § 1.

§ 9. "Hú lange gáelst þú úre líf," *how long wilt thou keep our life in suspense?*—"Hú," for an Old Acc., belonging to the interrogative type of pronouns, (Gloss. *sub voc.*), and in construction, upon the same principle as "swá," § 2; if not upon that contained in Sec. XI., § 98.—"Lange," the Acc. feminine, agreeing with "hwýle," once expressed, (Gloss. *sub voc.*), and also in construction according to Gram. § 438.

§ 11. "Ge-cnéd nú hraedlice þrí sestras smedeman," *knead now quickly three sesters of fine flour.*—"Nú," for an Old Abl., (Gloss. § 402), and according to Gram. § 438.—"Hraedlice," the Old Abl. masc. or neut., (Gloss. *sub voc.*), with the noun which all adjectives of the kind, since become adverbs, usually described, dropped as no longer necessary to the full import of the sentence, and really still construed in the same way as the noun, according to Gram. § 441.

§ 12. "Gefehth fela folca tó-somne," *joins many peoples together.*—"Folca," the Gen. plural governed by "fela;" Gram. § 445.

§ 13. "Ic sceal áerest þín mód gefitherian," *I must first give wings to thy mind.*—"Aerest," like "swithost," § 3.

§ 14. "Þat ic maege þé inweardlice lufian," *that I may thoroughly love thee.*—"Inweardlice," like "hraedlice," § 11.

§ 15. "Aethelo bióth má on þám móde, þonne on þám flaesce," *nobility is more in the mind than in the flesh.*—"Bióth," for "bíth," unless we consider "aethelo" here as the plural.—"Má," really the Acc., (Gloss. § 65), and according to the same rule as "swithost," § 3, since the Comp. merely designates a less degree of what the Superl. sets forth.—With regard to "þonne," see Sec. IX., § 27.

§ 17. "Gáth heónun," *go hence.*—"Heónun," as an Old Abl. or Dat. form, (Gloss. *sub voc.*), in construction according to a rule no longer required in the later syntax of the language out of such cases, *motion* "WHENCE?"

§ 20. "Þá cwáeth he eall-swá tó þám othrum," *then said he also unto the others.*—"Eall-swá" must either be considered as a compound in construction, like "swá" alone, § 3, or the "eall" must be taken separately, coming under the same rule as "wihte," Sec. XI., § 98.

§ 21. "Flódas plegiath handum sámod," the *floods applaud together with their hands.*—"Sámod," the Acc. in construction, accord-

ing to a rule that no longer obtains for the language in the more advanced stage in which we find it, *circumstances of* TIME *and* PLACE UNITED.

§ 22. "Regollicor libban," *to live more regularly.*—"Regollicor," like "má," § 15.

§ 24. "Of his ágenre gecynde, nas of ṭhínre," *of its own nature, not of thine.*—"Ṭhínre," agreeing with "gecynde," understood.

§ 25. "Nalles ṭhaet án," *by no means that alone.*—"Nalles," belonging to the definitive type of pronouns, negative order, and in the Gen. according to Gram. § 437.

§ 26. "Weald hwaet heom betíde," *perhaps something may happen to them.*—"Weald," evidently a noun in the Nom., the same as the root of "wealdan," (Gloss. *sub. voc.*), implying, 'there is a *possibility.*'

§ 27. "Nú ic ongite genóg sweotele," *now understand I plainly enough.*—"Genóg," the Acc. as explained in Sec. XI., § 98.—"Sweotele," the Old Abl., like "hraedlice," § 11.

§ 28. "Oftor ṭhonne túwa," *oftener than twice.*—"Oftor," like "má," § 15.—"Túwa," no other than an Acc. according to Gram. § 438.

§ 29. "Ṭhe helpes best behófath," *who most wants help.*—"Helpes," the Gen., governed by "behófath;" Gram. § 448.—"Best," like "swithost," § 3.

§ 30. "Hwí didest ṭhú ṭhat," *why hast thou done that?*—"Hwí," the Old Abl. according to Gram. § 441, as one of the interrogative order of pronouns, with the relative features of such; or like "swá," § 2.

§ 32. "Aríse and gang nither," *arise and go down.*—"Nither," the Acc. according to *motion* "WHITHER?" a rule no longer called for as in § 17, except in a few cases.

§ 33. "Hwaet maeg ic leng dón," *what can I longer do?*—"Leng," like "má," § 15.

§ 34. "He fór ṭhánun," *he went thence.*—"Ṭhánun," like "heónun," § 17.—For the nature of such forms, besides the Gloss., see Sec. XI., § 110.

§ 36. "Ic wáes ána ṭhaér," *I was alone there.*—"Ṭhaér," evidently for the Defin. "ṭhaére," once connected with "stowe," either the Gen., Dat., or Abl., from "stow," *a place*, (Gloss. *sub voc.*), in construction according to *situation* "WHERE?" Gram. § 439.

§ 37. "Eádige synd ge ṭhónne hí wyriath eow," *blessed are ye when they revile you.*—The real construction of "ṭhónne" as an Abl. would be according to Gram. § 438.—For the peculiar nature of the form, besides the Gloss., see Sec. XI., § 110.

SECTION VIII.

§ 1. "Geond eall ṭhat ríce."—"Ríce," the Acc., governed by "geond," according to Gram. § 467.

We will here observe, once for all, that the simple prepositions in Anglo-Saxon,—and perhaps the assertion would hold good for every language,—are, in most instances, "merely-expressed ideas;" and still further, that there is, in every instance, a natural connection between any particular one, whether simple or compounded, and the case or cases which it governs, a connection so close, that when the part of speech appears declined, as it very often does, it always necessarily agrees with the noun depending upon it. Hence we can account for the government of different cases by the same preposition, which arose from the extension of the original idea, either arbitrarily, or according to the laws of modification proceeding from other words with which it stood in relation in the sentence; while not unfrequently a change was effected through the influence of foreign idioms. Upon these principles, and upon these alone, can we explain why "geond" should govern the Acc.; "tó," the Gen., Dat., and perhaps also the Acc.; "fram," the Abl. or Dat.; and so of the rest.

§ 3. "Ofer míne gewunan," *beyond my custom.*

§ 5. "Ofer ṭháere niwelnisse brádnisse," *over* the *expanse of the abyss.*

§ 6. "On ṭhá ṭhornas," *among the thorns.*

§ 8. "Betwux ṭhám rodere and ṭháere lyfte," *between the sky and the atmosphere.*—"Betwux," for "betwý," followed by "rodere" and "lyfte," a clear exemplification of what we have said about the relation between prepositions and the cases which they govern; and had not the Ablative, strictly speaking, been lost from the language, we might have expected to find "ṭhý rodere," "ṭháere" defining "lyfte," being either the Dat. or the Old Abl., (Gram. § 36, Note 1). Compare below, "gehende," "buton," "tó-foran," Dative or Ablative forms, governing the Dat. or Abl.; "ymbe-útan," a compound with both members perhaps in the Acc., governing the Acc.; and the like.

§ 10. "With ṭhone garsecg," *by the ocean.*

§ 17. "Ymbe hine útan," *round-about him.*—"Utan," elegantly separated from "ymbe" by the governed word.

§ 19. "Bé ṭhám strande," *upon the strand.*

§ 20. "Fram ṭhám Wódne," *from that Woden.*—"Wódne,"—see Gloss. *sub. nom.*, and Introd. § 40, Note 3.

§ 24. "Andlang Wendel-sǽs," *along* the *Mediterranean sea.*—"Andlang;" in this instance, according to the principle set forth, we

would expect the Gen. "andlanges," and we are borne out in the matter by actually finding an Accusative form "andlangne," or "onlongne," with the Acc.; as, "andlangne," or "onlongne daeg," *throughout* the *day*. We, however, have the form "andlanges" preserved in the *Lower German* "enlangs," the *Danish* "langs," and the *Swedish* "longs," "ändlangs," (Gloss. *sub. voc. Anglo-Sax.*)—"Wendel-sæs;" for this name of the Mediterranean, see Gloss. *sub. nom.*, and Art. XII.

§ 25. "Uppon ánre dúne," *upon a certain mountain.*

§ 26. "Uppan ṭhisne stán," *against this stone.*—Observe the difference of signification between "uppon" and "uppan," with the difference of case. "Uppon" is a Dat. form, with the Dat.; "uppan," probably for the Acc., with the same case.

§ 27. "With ṭhám dóm-setl," *opposite the judgment-seat.*

§ 33. "Ongean ṭhisne man," *against this man.*—"Ongean," here the Acc.

§ 34. "Ṭhe ealle cwice wihta bý libbath," *by which all living creatures exist.*—The relative and preposition emphatically separated by intervening words, as still very often in English.

§ 35. "Ṭhá cóm him ṭháer ongean," *then came to meet him there.*—"Ongean," *towards*, here the Dat. But observe the distinction of meaning in this example, and in § 33.

§ 36. "Tó ṭhaes gemearces," *to the boundary.*

§ 39. "Of hire cildháde," *from her childhood.*

§ 40. "Aleát with ṭhaes engles," (he) *bowed down before the angel.*

§ 41. "Of mínre handa," *out of my hands.*

SECTION IX.

§ 1. "God wát beforan ge gód ge yfel," *God knows beforehand both good and evil.*—"Beforan," as a compound in the Old Abl., according to Gram. § 438.—With regard to the particle "ge," there is no word in the language which expresses its precise import.

Conjunctions in Anglo-Saxon, whether considered as "merely-expressed ideas," or as simple or compound words, it will be perceived, obey the same laws as the declinable parts of speech, to which, indeed, they can, one and all, strictly speaking, be referred. And when existing as phrases, each member of a phrase is grammatically dependent. It may not be amiss to observe in this place, that it is a beauty of the language, and one among other strong evidences of its original character, that all its phrases, with which it is copiously supplied, possess every feature of complete syntactical construction, a

construction, however, in some cases belonging to an earlier period in its history than the date of its literature.[1]

§ 2. "We nabbath náther ne feóh ne orf," *we have neither money nor cattle.*—"Náther," as a definitive pronoun, (Gloss. *sub voc.*), here governed in the Acc. by "nabbath;" Gram. § 447. The rendering of the sentence, then, according to this old form or reading would be, *We have neither, not money, not cattle.*

§ 3. "Ne ic ne dyde, ne ic ne dó," *I have neither done* it, *nor will I do* it.—The harmony and beauty of this sentence, resulting partly from the order of the negatives, will be observed.

§ 4. "Sám we willan, sám we nyllan," *whether we will, or we will not;* i. e. it is the *same we will*, the *same we will not.*—Another instance of the pronominal type for the conjunction.

§ 5. "Gif esne déth his ráde ṭhaes daeges," *if* a *servant makes his journey in the day.*—"Gif," being regarded as originally a preposition, (Gloss. *sub voc.*), necessarily requires to be followed by "ṭhaet," § 7, understood when not expressed.—"Daeges," the Gen. according to Gram. § 438.

§ 7. "Dóth ṭhaet hí sitton," *make that they sit down.*—We here have the definitive pronoun neuter employed as a conjunction, (Gloss. *sub voc.*), and in fact governed as the Acc. by the verb "dóth," according to Gram. § 447.

§ 8. "Ṭhat ṭhú me bereáfodest ṭhínra dóhtra," *that thou wouldst deprive me of thy daughters.*—"Ṭhat," depending upon a verb in the preceding part of the sentence, as in the foregoing example.—"Me," the Acc., with "dóhtra," the Gen., governed by "bereáfodest;" Gram. § 453.

§ 9. "Ṭheóf ne cymth búton ṭhaet he stele," a *thief cometh not except that he may steal.*—In "búton ṭhaet" we have a Conj. formed by a phrase with the two members dependent upon each other, the Prep. "búton," for "bútan" the Acc., governing the Defin. "ṭhaet" in the same case; Sec. VIII., § 1, with § 26.

§ 10. "Ic trúwige, ṭheáh, ṭhaet sum wurthe abryrd ṭhurh God, ṭhaet hine lyste gehýran ṭhá hálgan láre," *I trust, however, that some one may become moved through God, that* it *please him to hearken unto the holy doctrine.*—"Ṭheáh," really a Prep. in the sense of '*notwithstanding*,' (Gloss. *sub voc.*), with either "ṭhe" or "ṭhý" understood after it.—"Ṭhaet" in the first clause, depending upon the

[1] It is evident that no system of English Syntax is complete, which does not provide for the construction of all the phrases in the language, first reduced to their proper constituents.

preceding verb, as in § 7; "ṭhaet" in the second, governed by a Prep. understood, answering to the Lat. "quoad," in support of which, compare Sec. XI., § 157.—"Hine," the Acc. governed by "lyste," according to Gram. § 451.

§ 11. "Gif wén sý," *if* there *be hope.*

§ 12. "Ṭhá wǽron aegṭher ge swiftran ge unwealtran," *those were both swifter and steadier.*—"Aegṭher," really the definitive pronoun, (Gloss. *sub voc.*), and as such, here the Nom. after "wǽron," according to Gram. § 423. The sentence would therefore read, *Those were either, as swifter, as steadier.*

§ 13. "Geṭhenc nú hwaether ǽnig man beó á ṭhý unweorthra, ṭhe hine manige men forseón," *think now whether any man be so much the unworthier in that many men despise him.*—"Hwaether," evidently the Defin. pronoun, (Gloss. *sub voc.*), here depending in the Acc. on the verb "geṭhenc," and denoting '*which of the two*,' i. e. *be* or *be not*, the affirmative or the negative.—"A ṭhý," i. e. "á ṭhý *intingan*," *ever on that* account; "á," really a noun in the Acc., (Gloss. *sub voc.*), according to Gram. § 438; "ṭhý," the Old Abl. of the Defin. "se," as it stands, in construction according to Id. § 441, but originally agreeing with "intingan," (Gloss. *sub voc.*). See further, Sec. XI., § 33. —"Ṭhe," *in that*, no other than the relative, here in the same case with its antecedent "ṭhý;" Id. § 429.

§ 14. "Lǽt! uton geseón hwaether Helías cume," *Stop! let us see whether Elias come.*—"Lǽt," apparently the 2d Pers. Sing. Imp. of the verb "lǽtan," (Gloss. *sub voc.*), used as an interjection; but see Id. *sub voce ipsa*, with the concluding observations in the following Section.—"Geseón," governed by "uton," according to Gram. § 471.—"Hwaether," as in the preceding example.

§ 15. "Tó-ṭhón-ṭhaet he his ríce gebraedde," *in order that he might extend his dominion.*—"Tó ṭhón ṭhaet," *for that* end *which* was, for so the phrase must be resolved, "ṭhón" being an Old Dative form for "ṭhám," and depending upon "tó," once, however, agreeing with "ende," (Gloss. § 345), while "thaet" is the Nom. to "wǽs" understood.

§ 16. "For-ṭhíg ge ne gehýrath, for-ṭhám-ṭhe ge ne synt of Gode," *therefore do ye not hearken, because ye are not of God.*—"For ṭhíg," *for which* reason, § 13; "ṭhíg," for the Old Abl. masc. "ṭhý," like "híg" for "hí."—"For ṭhám ṭhe," *for the* reason *that* is, like "tó ṭhón ṭhaet" in the foregoing example.

§ 17. "Ṭheáh-ṭhe God him bebude," *although God should command him.*—"Ṭhe," for the Defin. "ṭhý," really in the Old Abl., and governed by "ṭheáh" as a Prep.; § 10.

§ 18. "Ṭhý-laes-ṭhe áenig tweónung eow derian maege," *lest any doubt may trouble you.*—"Ṭhý laes ṭhe;" at the first view a difficulty almost insuperable would present itself in the resolution of this conjunctional phrase, but it disappears upon reflecting that as the Anglo-Saxon admits two or more negatives in the same proposition, (Gram. § 465), so it very often requires one in cases in which the English dispenses with its use. In the present instance the negative is contained in the "laes," so that the strict import of the phrase is, *lest not;* and "ṭhý" and "ṭhe" are to be explained as in § 13. Compare also "ṭhý laes hwón," possessing the same import, in which "hwón" is an old form for "hwám," like "ṭhón" for "ṭhám;" § 15.—"Laes," (Gloss. *sub voc.*), we would observe, is really the Acc., as explained in Sec. XI., § 98, in support of which opinion see Sec. I., § 64, along with § 59.

§ 19. "Swylce ṭhú hí gesceópe," *as if thou shouldst have created them.*—"Swylce," being really the Old Abl. masc. or neut. of "swylc," *such*, (Gloss. *sub voc.*), must be regarded either according to Gram. § 441, or as originally agreeing with some noun once expressed, but finally dropped after the common idea became fixed in the one word, as we have seen in many other cases.

§ 22. "Hwaether wáes Jóhannes fulluht, ṭhe of heofonum, ṭhe of mannum," *whether was John's baptism, of* the *heavens or of men?* —In this example we have, without doubt, "hwaether" as the Defin. and the Nom. before the verb, while "fulluht" is the Nom. after it, and therefore the "ṭhe" in each term of the sentence must be regarded as standing for the Rel. "ṭhaet." Thus the natural rendering would be, *Which of the two was John's baptism,*—the baptism *which* is *of* the *heavens?*—the baptism *which* is *of men?*—"Jóhannes," the Gen., (Gram. § 45), and governed by "fulluht;" Id. § 435.

§ 23. "Búton ṭhat hit sý út-aworpen," *except that it be cast out.*—"Búton ṭhat," as in § 9.

§ 24. "Ṭhý is á tó wilnianne," *therefore is* it *ever to be desired.*—"Ṭhý," as heretofore explained.

§ 25. "Theáh nú God gefylle ṭhára wéligra manna willan ge mid golde, ge mid seolfre, ge mid eallum deórwyrthnessum," *although now God satisfy* the *desires of those rich men as well with gold and with silver as with all precious things.*—"Ṭheáh," with "ṭhe" understood after it; § 17.

§ 26. "Búton ic wát," *but I know.*—"Búton," as an Ablative form from the "expressed idea" "bút," (Gloss. *sub voc.*), in construction according to Gram. § 441.

§ 27. "He is mára ṭhonne witega," *he is greater than a prophet.*

—Admitting that "ṭhonne" stands for "ṭhón ṭhe," (Gloss. *sub voc.*), the original construction is plain, the Defin. "ṭhón" being an Old Abl. or Dat. according to Gram. § 441, with the Rel. "ṭhe" here naturally in the same case; Id. § 429. The strict rendering, then, would be, *He is greater in that*, or *in those* things *in which* a *prophet* is great; and so in every case in which the connective under consideration is employed. Compare the Latin "quam," i. e. "quoad *quam rem*," as to *which* thing, as well as the Greek "ἥ," no doubt once "ᾗ," *in which*.

SECTION X.

§ 1. "Eálá lǽece! gehǽl ṭhé-sylfne," *Ah physician! heal thyself.* —"Lǽece," the Nom., here evidently in apposition with "ṭhú," understood, like "liccetere" in the succeeding example, and dependent upon "eálá," according to Gram. § 472.

§ 4. "Wel, lá, men, wel," *Well, O man! well.*—"Wel," no other than the Old Adj. "wel," (Gloss. *sub voc.*), used, in some cases, ironically. —"Men," as it stands, the Dat. Sing., and, if we should not read "menn," the Nom. Plur., strictly in apposition with "ṭhé" understood, and governed by "wel," according to Gram. § 444, or, perhaps, rather by "ys," required for the full sentence, according to Id. § 450.

§ 5. "Ṭhaet, lá, wǽs faeger," *O, that was fair!*

§ 7. "Hwaet is ṭhat, lá," *O, what is that!*

§ 8. "Lá, hú oft," *O, how oft!*—"Oft," as a noun in the Acc., (Gloss. *sub voc.*), really in construction according to Gram. § 438.

§ 9. "Weá-lá-wá," *well-away!*—"Weá, lá! wá," according to the original and strict import of the words, 'it is *wo, O!* it is *wo*,' "weá, wá" being the noun, (Gloss. *sub voc.*)

§ 10. "Lá naeddrena cyn," *O generation of vipers!*

§ 11. "Lá lýthra ṭheowa," *O naughty servant!*—"Lýthra," the definite state, because it is here preceded by "ṭhú," understood, (Gram. § 474), with "ṭheowa" in apposition; Id. § 433.

§ 12. "Eálá, hú neara," *alas, how narrow!*

§ 13. "Wá eow Fariséum," *wo unto you Pharisees!*—"Eow," strictly governed by "sý," understood, (Gram. § 450,) with "Fariséum" in apposition; Id. § 433.

§ 13. "Eálá dóhtra Hierúsalem," *alas*, ye *daughters of Jerusalem!* —"Hierúsalem," the Gen. undeclined.

§ 15. "Wá-lá-wá, ṭhaet sǽnig man sceolde módigan swá," *alas, alas, that any man should be thus angry!*—"Wá, lá! wá," as in § 9. —"Ṭhaet," therefore, is properly the Defin. and the Nom. after "ys," understood.

§ 16. "Wá is me," *wo is me!*—"Me," the Dat., go
§ 13.

§ 17. "Wá thám men," *wo unto that man!*—"Me
governed by "sý," as in § 13.

§ 18. "Wá-lá-wá, thaet is sárlic," *alas, alas, that is*

§ 19. "Eállá, hú egeslic theós stow ys," *ah, how drea*
place!

It will thus have been perceived, that what might be
Interjection Proper, which in Anglo-Saxon, and in all oth
is a mere exclamation, but still an "expressed idea,"
changeable, naturally requires that the noun or pronou
with it, should be in the nominative case, standing, in a
dependently in the sentence. It will also have appeared
terjection Improper, which, in fact, is a noun, in like man
that the dependent word should be in the Dative.

SECTION XI.

§ 1. "Beó árful faeder and meder," *be respectful to th*
mother.—"Faeder and meder," Datives governed by "ár
ing to Gram. § 444.

§ 2. "Anes wana twentig," *twenty wanting one.*—"
Gen. governed by "wana;" Gram. § 444.—"Wana," fo
the definite state masc. sing., but really indeclinable, (Gloss
here agreeing with a noun in the plural understood,
"twentig" itself.

§ 3. "Ic sylf hyt eom," *it is I myself*, lit. *I self am it.*

§ 4. "He is se cealda eall-ísig tungel," *it is the cold*
et, referring to Saturn.—"He," employed both idiomatical
logically, as "tungel" is masculine, and distinguished by
a man.—"Eall-ísig," really considered in composition wit
else we would have had "eall-ísiga," the definite state, co
to "cealda."

§ 5. "Twá hund gáta and twentig buccena," *two hu*
goats and twenty he-goats.—"Gáta," governed by "
cording to Gram. § 445, and "buccena," by "twentig," a
Id. § 445, with § 124.

§ 6. "This wáes feórthes geáres," *that was in* the *fou*
"This," used idiomatically for "thaet."—Instead of the
"feórthes," we would analogically have expected "thaes

§ 7. "Thaet sýn ealle menn ánra gebirda," *that all me*
origin.—"Anra gebirda," the Gen., in construction
Gram. § 436, and the noun being a plural form, necessar

that the numeral, though from its nature singular, should be in the same number.

§ 9. "On swithe lytlon haefth seó gecynd genóg," *with very little has nature enough.*—"Swithe," really a noun in the Acc., (Gloss. *sub voc.*), like "wuhte," § 98.—"Lytlon," an Old Dat. form, and naturally agreeing with "ṭhingum," understood.—"Seó gecynd," *that nature*, as the passage in its connection would require "seó" to be translated by the pronoun.—"Genóg," the Acc. governed by the verb; Gram. § 447.

§ 10. "Of idese bíth eafora waecned," *of* the *woman shall* an *heir be born.*—"Idese," referring to Sarah the wife of Abraham, and the article omitted before it by poetical license.

§ 11. "Nys me inc tó syllenne," it *is not for me to give unto you two.*—"Nys," having for its Nom. either "hit," understood, or the latter part of the sentence, "inc tó syllenne," and governing "me" as the Dat., according to Gram. § 450.—"Inc," the Dat., with the Acc. not expressed, governed by "syllenne;" Id. § 462.

§ 12. "Swá híe on ṭhweorh sprecath facen and inwit," *as they perversely speak fraud and guile.*—"On ṭhweorh," we may say, '*unto* that which is *perverse*,'—Latin, "in pravum, *vel* perversum," "ṭhweorh" being the Acc. neuter, governed by the Prep. "on."

§ 13. "Hwaet is ṭhaet, lá, ṭhinga," *O, what thing is that!*—"Ṭhinga," the Gen. plural governed by "hwaet," according to Gram. § 445, and signifying, literally, *what of things?*

§ 14. "Búendra leás," *void of inhabitants.*—"Búendra," the Gen., governed by "leás;" Gram. § 444.

§ 15. "God hí gesceóp tó gemágum," *God formed them as relations.*—"Tó," *for.*

§ 16. "Maegthum and maecgum," *with daughters and sons.* These Datives can be considered in construction, either according to Gram. § 441, or with the government not expressed.

§ 17. "Be his andgites maethe," *by* the *measure of his understanding.*—"His," the Gen., governed by "andgites," and the latter, the same case depending upon "maethe," both according to Gram. § 435.

§ 18. "Máre eallum máthmum," *better than all ornaments of jewelry.*—"Máre," referring to "ár," *honor*, (Gloss. *sub voc.*), and as the Comp. governing "máthmum," the Dat., according to Gram. § 446.

§ 19. "Ṭhaet he síe aelces ṭhinges swá médeme swá he aefre médemast wáere," *that he be as capable of every thing as he might ever be most capable.*—"Ṭhinges," the Gen., governed by "médeme," according to Gram. § 444.—"Aefre," really a noun in the Old Abl., (Gloss. *sub voc.*), according to Id. § 438.

§ 20. "Swá-swá mon mélo sift, ṭhaet mélo ṭhurh-crýpt rel," *as one sifts meal, the meal runs through each ho* swá," to be explained like simple "swá," Sec. VII., § 2, bu pound upon the same principle as "se-ṭhe," Sec. IV., § 15.— the Acc., governed by the Prep. "ṭhurh" in composition, as uncompounded; Gram. § 467.

§ 21. "Se wyrhta ys wyrthe hys métys," *the laborer i his meat.*—"Métys," the Gen., (Gram. § 40, Note 4), common form, and governed by "wyrthe;" Id. § 444.

§ 22. "Ṭhurh midde Samarían," *through* the *midst o* Literally, *through mid Samaria*, "midde" agreeing with "i according to Gram. § 427; and so in the next example, " nihte," *at mid night*, the adjective and noun now forming *midnight.*

§ 24. "Heó wunian móton," *they may dwell.*—"Heó," mon form, and poetic, for "hí." But see § 179.

§ 25. "Eall ṭhat gemót sóhton leáse saga," *all the cou for false matters of evidence.*—"Gemót," a collective nou the verb in the plural; Gram. § 421.

§ 26. "Fram-geondan sáe," *from beyond sea.*—"Sáe," the Dat., and if so, we have a striking instance of the fi Anglo-Saxon preposition, as "fram" naturally governing t Abl., and "geond" the Acc., the former in making a comp the latter not only requires it to become the Dat. or Abl. also to govern the noun depending upon it in the like man beauty in the language, we think, has heretofore been overl hence erroneous opinions about irregularity of structure. Sec. VIII., § 1.

§ 27. "Ṭhaet se seó se gesaelgosta," *that he is the h* "Se," followed by "se-ṭhe" in the next clause of the sen given here, whence its personal, or rather definitive sense.—" *may be*, as the Sub. Indef.—"Gesaelgosta," a contracted "gesaeligosta."

§ 28. "Ṭhám he geáf micle gife," *to those gave he* a *gre* "Ṭhám," the Dat., with "gife," the Acc., governed by "geáf § 454.

§ 29. "Hyre handa gegrípenre," *her hand being taken* "Hyre," the Gen., governed by "handa;" Gram. § 435.— the Dat. absolute with "gegrípenre;" Id. § 442.

§ 30. "Sió nafu ferth nehst ṭháere eaxe," *the nave goes* the *axel.*—"Eaxe," the Dat., governed by "nehst" acc Gram. § 466, as we ourselves have given,—though others, in

would consider "nehst" as an adjective agreeing with the noun; but we sometimes find it in relation with a noun in the plural, and unchanged, which proves it to be an adverb. In the same relation in Latin, "proximus" the Adj. would be employed, although "proximo" the Adv. would be allowable. "Nehst" cannot be considered a Prep. under any circumstances, as a preposition, from its very nature, does not admit of degrees.

§ 31. "Swithe nearewe sent ṭhá menniscan gesaeltha," *very narrow are these human enjoyments.*—"Sent," for "synd."

§ 33. "Sume mid ṭháere ráde eárniath ṭhat híe síen ṭhý hálran," *some by the exercise of riding earn that they be the healthier.*—"Ṭhý," the Old Abl., agreeing with "intingan" understood, (Gloss. *sub voc.*), or in construction itself according to Gram. § 441, although it no doubt gave rise to "*the*," as used before the Comp. in English when there is no ellipsis. It corresponds to the Latin "eo," as "eo melior," *the better;* Saxon, "ṭhý betera." In the place of "ṭhý" we not unfrequently find the indeclinable "ṭhe," as in Sec I., § 59, and elsewhere.

§ 34. "Bé ṭhán Reádan Sáe," *by the Red Sea.*—"Ṭhán," for "ṭhám."

§ 35. "Full reáflace," *full of rapine.*—"Reáflace," the Dat., governed by "full;" Gram. § 444.

§ 36. "Restath incit hér," *rest* ye two *yourselves here.*—"Restath," with the Acc. "incit," (Gram. § 452), perhaps, *remain.*—"Incit," *you two*, the Nom. "gyt" being understood.—"Hér," being a shortened form for "hére," from an Old Defin. "heó," (Gloss. *sub voc.*), as in § 179, like "ṭháer" for "ṭháere," must anciently have had the same construction. See Sec. VII., § 36.

§ 37. "Binnon Rómana-byrig," *within* the *city of Rome.*—Observe again the correspondence in case between "binnon" the Prep. and "byrig" the noun.—"Rómana-byrig," the *city of* the *Romans.* See Sec. II., § 38.

§ 40. "Ne nánes fleámes cepan," *not to make an attempt at any flight.*—"Fleámes," the Gen., governed by "cepan" according to Gram. § 448.

§ 42. "Ṭhaet sýn hí bisceopes dóme scyldige," *that they be liable to* the *bishop's sentence*, i. e. *to excommunication.*—"Dóme," the Dat., governed by "scyldige;" Gram. § 444.

§ 44. "Mana ṭhone ṭhaes angyldes," *admonish that* man *of the recompense.*—"Ṭhone," the Acc., with "angyldes," the Gen., governed by "mana;" Gram. § 453.

§ 46. "Ṭhec weceth and wreceth," *shall awaken and punish thee.*

—"Ṭhec," an ancient form, and, like "mec," Sec. VI., as poetry delights in the monuments of earlier ages an them.

§ 48. "Sió eorthe sitt ṭhǽr nithere," *the earth is s below.*—"Nithere," really the Old Abl. of "nither," (Gk and in apposition with "ṭhǽr," as if according to Gram.

§ 50. "Hyt gebyreth ṭhaet he weaxe," *it behooveti crease.*—"Ṭhaet," according to the doctrine of conjuncti have set forth, originally construed as the same in Sec second clause of the sentence.

§ 52. "Ṭhý slǽpe to-braed," *shook off the sleep.*— Old Abl., in the place of the Dat., governed by "to-brae to Gram. § 449, or perhaps, by the "to," as an Old Pre *voc.*) in composition, as if standing separate; Id. § 467.

§ 53. "Aefter ṭhý ṭhriddan daege," *after the third da* here the Old Abl. for the Dat., governed by the Prep. "a

§ 55. "Tó aefennes," *in* the *evening.*—"Aefennes," pending upon "tó,"—a Scandinavianism.

§ 57. "Niótath inc ṭhaes othres ealles," *enjoy for you other.*—"Inc," the Dat., with "othres," the Gen., goverr tath;" Gram. § 453.

§ 58. "He dráf his heorde tó inneweardum ṭhám *drove his herd into* the *interior of the desert.*—"Tó i ṭhám wéstene," lit. *into the inward desert,* "inneweard with "wéstene," according to Gram. § 427. Compare §

§ 59. "Hwaet belimpeth his tó ṭhé," *what of it belo* —"Hwaet," governing "his," the Gen., according to Gr

§ 60. "Ṭhrym mundum hierra," *higher than three han* dum," the Dat., governed by "hierra;" Gram. § 446.

§ 61. "Swá-swá hit rine, and sniwe, and styrme úte *rain, and snow, and storm without.*—"Ute," the Old *sub voc.*), and of *place;* Sec. VII., § 36.

§ 62. "Maeg elf-sciene," a *woman beautiful* as a *f* sciene," lit. *elf,* or *fairy-beautiful.*

§ 63. "Aet-stód se streám and ongan tó ṭhindenne," *stood still and began to swell.*—Observe the employ Gerund in the place of the Infinitive. So in English w either, *began to swell,* or, *began swelling,*—*swelling* in th being the Gerund; Sec. VI., Note 1.

§ 64. "Sende heó áne hire ṭhinena ṭhider," *she sent maid-servants thither.*—"Hire," the Gen. singular, gover nena," and the latter, the Gen. plural depending upon "ár

to Gram. § 445.—"Þider," the Acc. of motion *whither?* as set forth in Sec. VII., § 32.

§ 65. "Þises hí wundriath," *at this they wonder.*—"Þises," the Gen., governed by "wundriath;" Gram. § 448.

§ 66. "Ge beod-gereorda eowre þicgeath," *ye partake of your table-meals.*—"Eowre," agreeing with the compound which here precedes it according to Gram. § 427, and not the Gen. depending upon it. In the latter case it would have had the form "eower," but here also euphonically placed after the noun.

§ 67. "Þé lyst nú liótha," *thou art now desirous of songs*, lit. it *pleases thee now of songs.*—"Þé," the Dat., with "liótha," the Gen., governed by "lyst," according to Gram. § 453.—"Hyt" understood; the Nom. to "lyst."

§ 68. "Tó Ecgbyrtes-stáne," *to Brixton.*—"Ecgbyrtes-stáne," lit. *Egberts-stone*, corrupted into its present form.

§ 69. "For mínon þingon," *for my sake.*—"Mínon þingon," Old Datives or Ablatives, and literally, *my things.*

§ 70. "Þis syndon þá dómas," *these are the judgments.*—"Þis," the Neut. singular, used idiomatically with the verb of existence in the plural, in the place of "þás;" Gram. § 424. So also in German, "Dies sind," which is nothing more than a retention of the old idiom.

§ 71. "Grimme sáre ongan þraested beón," *began to be racked with unrelenting grief.*—"Sáre," the Old Abl. in the place of the Dat., according to Gram. § 441.

§ 72. "Síg se mín þeowa," *be that* one *my servant.*

§ 73. "Þeáh hwá þeó on eallum wélum," *though any one increase in all riches.*

§ 74. "Þér-efter þestrede þe sunne," *after that the sun darkened.*—The original construction of "þér-efter," which accords with our rendering, will be observed.

§ 75. "Hú þearf mannes sunu máran treówe," *how needs* the *son of man* a *greater pledge?*

§ 76. "Wǽron þancfulle heora gemǽrum," *were satisfied with their boundaries.*—"Gemǽrum," the Dat., governed by "þancfulle;" Gram. § 444.

§ 77. "Þe þára sóthena gesaeltha limu, þe sió gesaelth-self," *whether members of the true riches, or the weal* itself.

§ 78. "Náht þaeslíces deathe," *nothing worthy of death.*—"Þaeslíces," the Gen., governed by "náht;" Gram. § 443, and "deathe," the Dat., depending upon "þaeslíces;" Id. § 444.

§ 79. "He wyrceth máran þonne þǽge synt," *he shall perform*

greater than those are.—"Máran," agreeing with "we understood, to which reference is had.—"Thǽge," *those* (Gloss. § 369).

§ 80. "Thá tumbude thǽere Herodíadiscean dóhtur b *then danced* the *daughter of that Herodias before him.*

§ 81. "Wearth dead, ná lǽefedum sǽede," *died, leaving* "Wearth dead," *became dead*, idiomatic.—"Ná lǽefe *seed not being left*, "sǽede" the Dat. absolute with Gram. § 442.

§ 82. "Nǽes ná eowres thances," *was not of your will.*— the Gen., governed by "nǽes," according to Gram. § 450.

§ 83. "Bearwas wurdon tó axan and tó ýslan," the *gr ashes and cinders.*—"Tó," *to, unto*, idiomatic, and its re not only euphonic, but required by the genius of the langu

§ 84. "Eá-streám-ytha thec wurthiath," *river-stream adore.*—Observe this compound.

§ 85. "He eorth-cyningas yrmde," *he afflicted* the *k earth.*

§ 86. "Sió frófor án eallra yrminga," *the sole consol miserable beings.*—"Eallra," for "ealra."

§ 87. "Hér ys se yrfe-weard," *here is the heir.*

§ 89. "Thaet thú him thínes gódes wyrne," *that thou of thy goods.*—"Hinn," the Dat., with "gódes," the Gen by "wyrne;" Gram. § 453.

§ 90. "Gif hwá Godes láge, oththe folc-láge wyrde," *violate* the *law of God, or* the *common law.*—"Folc-lág *law.*

§ 91. "Thǽer wǽeron waeter-spryng-wyllan," *wells* *water were there.*—"Thǽer," always the adverb of place, mere expletive as in English. Its common position in A at the beginning of the sentence and preceding the verb of or existence, no doubt gave rise to the modern idiom.

§ 94. "Thǽer is wóm and wóp," *horror is there and wai* alliteration in this sentence, which is a poetic line, will The same feature in some others that have come under may have struck the attention.

§ 95. "Hwelc is wyrsa wol," *what is* a *worse plague?*

§ 96. "Ic dó eow tó witanne," *I do you to wit*, or *I know.*

§ 97. "Swá bíth thaes wísan méd thý máre," *so is pher's meed the greater.*

§ 98. "Se wéna his wuhte the sóthra," *that opinion is*

means the more correct.—"Wuhte," the Acc., either according to a rule only required in such cases, though perhaps, once, more general, THE MEASURE OF EXTENT, or governed by a lost Prep., corresponding to the Lat. "quoad," *as to*, and strictly meaning 'a *whit.*'—Compare the examples in which the reference has been made to this Section and number, and § 157.—"Þe," here the Abl. for "þý," the older and more common form with the comparative.

§ 99. "Other twéga," *one or the other of two.*—"Twéga," the Gen., governed by "other," according to Gram. § 445. Another form of the same expression is, "Other of twám." The use of the article with the second numeral in either case would make it definite.

§ 100. "Manegum men þincth," *unto many* a *man* it *seemeth.*—"Men," the Dat., governed by "þincth;" Gram. § 451.

§ 102. "Nicor-húsa fela," *many houses of monsters.*—"Nicor-húsa," the Gen. plural, governed by "fela;" Gram. § 451.

§ 103. "O' mín mód," *into my mind.*—"O'," for "on;" Gloss. § 95.

§ 104. "Þreóra and twentigra róda brád," *three and twenty roods broad.*—"Róda," the Gen., with "brád" according to Gram. § 437.

§ 105. "On eald-dagum," *in days* of *old*, or *in olden times.*

§ 106. "He wǽs cyne-cynnes," *he was of royal lineage.*

§ 107. "Þaet is ǽerest," *in the first place*, lit. *that*, or *which is first.*

§ 108. "Cúcumeras, þat synd eorth-aeppla," *cucumbers, which are ground-fruits*, or perhaps more correctly, *cucumbers, that is, ground-apples*, "eorth-aeppel" being the name under which the Latin "cucumis" was commonly known among the Saxons, like "pomme de terre," expressing precisely the same, for the potato among the French.—"Þat synd," upon the same principle as "þis syndon," § 70, and equally correct in general grammar, as the Latin "id est," (whence indirectly our own idiom,) which may be followed by the explanatory term in the plural.

§ 109. "Þus unc gedafenath," *thus* it *becometh us.*—"Þus," connecting itself with the demonstrative type of pronouns, (Gloss. *sub voc.*), if not a contraction, must be considered as originally the Gen. for the Dat., according to Gram. § 441, as in § 112, as if "þaes wéges," *in that* way.—"Unc," the Dat., governed by "gedafenath;" Gram. § 451.

§ 110. "Hí þánone eódon," *they went from thence.*—"Þánone," evidently the Abl. and a reiterated formation, (Gloss. *sub voc.*), strictly construed in the same way as the simple determinative in Sec. VII.,

§ 17. This *double*, or more correctly, *triple* Ablative, m term it, is well expressed in English, as given.[1]

§ 111. "Má manna," *more men.*—"Manna," the Gen., by "má;" Gram. § 466.

§ 112. "Wordes oththe weorces," *by word or deed.*—G construction according to Gram. § 441, but such instances a quent.

§ 113. "Sunu gódes tuddres," a *son of* a *good dis* "Tuddres," the Gen., with "gódes" according to Gram. § 4

§ 114. "Onsacan hine thǽere theófthe," *to clear hims theft.*—"Hine," the Acc., with "theófthe," the Gen., go "onsacan;" Gram. § 453.

§ 115. "Gefelde ic me beótiende and wyrpende," *I fe beating and writhing.*—"Beótiende" and "wyrpende," agr "ic" according to Gram. § 427; and such is also the true in the English, as "gefelde me" is really no other than the "wǽs." So in every case of the kind.

§ 116. "Thaet he nánes thinges máran ne thurfe," *that be in want of nothing more.*—"Máran," the Gen., agre "thinges;" Gram. § 427.

§ 117. "On Lang-beardna-lande," *in Lombardy*, lit. *in th of* the *Long-Beards.*

§ 119. "Mid ascunga," *with* the *asking.*—"Ascunga," Dat. singular, and archaic; see Gram. § 56.

§ 120. "Gif me Drihten an lengran lífes," *if* the *Lord gr longer life.*—"Me," the Dat., with "lífes," the Gen., gov "an;" Gram. § 453.

§ 121. "Earfoth láeran," *hard to teach.*—"Láeran," gov "earfoth," in the place of another verb, according to Gram. §

§ 122. "On thisre tíde nú ymbe twelfmonth," *at this t about* a *twelvemonth*, i. e. *about a twelvemonth hence.*

§ 123. "Me sóthlice aetfeólan Gode gód is," it *is indeed e to lean upon God.*—"Me," the Dat., governed by "gód" ing to Gram. § 444, and "aetfeólan" depending upon the sa like "láeran" upon "earfoth" in § 121.

§ 124. "Ne thence we nánes yfeles," *nor think we an* "Yfeles," the Gen., governed by "thence;" Gram. § 448.

§ 125. "Wá thám men the swicedóm thurh hyne cy

[1] We thus perceive the propriety of the expressions "from hence thence," "from whence," "from without," etc., in English which able from analogy as well as from custom.

unto that man through whom offence shall come.—"Ṭhe," the relative, in advance with "hyne" the personal pronoun, idiomatic and pleonastic, (Gram. § 431), governed by the Prep. "ṭhurh." Such instances of construction to express the relative are not unfrequent, and perhaps they should be considered emphatic.—"Wá ṭhám men,"—see Sec. X., § 17.

§ 126. "Ṭhú withsaecst mín," *thou shalt deny me.*—"Mín," the Gen., governed by "withsaecst," according to Gram. § 448.

§ 127. "Fram Cásere Augusto," *from Caesar Augustus.*—"Cásere," the vernacular Dat.; "Augusto," the Latin.

§ 130. "Sum wíf on naman María," *a certain woman by name Mary.*—"María," the Nom., in apposition with "wíf," according to Gram. § 433.

§ 131. "And geseáh publicanum," *and beheld* a *publican.*—"Publicanum," a Lat. Accusative.

§ 132. "Oth-ṭhaet ic me gebidde," *until I pray*, lit. *until that I pray me.*—"Me," the Acc. reflexively with "gebidde," according to Gram. § 452.

§ 133. "And hi ondredon hine acsigende," *and they dreaded asking him.*—"Acsigende," the Indef. participle, agreeing with "hí," according to Gram. § 427, the literal signification being, *And they were in dread, asking him*, or perhaps better, according to the position of the Acc. "hine," *And they dreaded him, asking.* The government of "hine" must therefore depend upon the construction adopted.

§ 134. "He fandode hys," *he tempted him.*—"Hys," the Gen., governed by "fandode;" Gram. § 448.

§ 135. "Ge synd cumene," *ye are come.*—"Cumene," agreeing with "ge," according to Gram. § 427.

§ 136. "Hys ágenum reáfe," *with his own clothing.*—"Hys," the Gen., governed by "reáfe;" Gram. § 435, and "ágenum" agreeing with it; Id. § 427.

§ 137. "Aelc wyrd is nýt ṭhára ṭhe wricth," *every fortune is useful for those whom* it *corrects.*—"Ṭhára," the Gen., governed by "nýt;" Gram. § 444.

§ 138. "Swylcera ys Godes ríce," *of such is* the *kingdom of God.*—"Swylcera," the Gen., governed by "ys," according to Gram. § 450, and the strict rendering, therefore, would be, *Unto such belongeth* the *kingdom of God.* So also according to the original Greek.

§ 139. "Ṭhá geseáh he ṭhone man tó hym cumendne," *then saw he the man coming unto him.*—"Cumendne," agreeing with "man," according to Gram. § 427.

§ 140. "Lyt freónda," *few friends.*—"Freónda," the
erned by "lyt;" Gram. § 466. So in Latin, "parum amic

§ 141. "And gemette híg slǽpende," *and found them*
"Slǽpende," agreeing with "híg," according to Gram. §

§ 142. "Híg wyllath éhtan eower," *they will persec*
"Wyllath," here perhaps, but not necessarily, denoting
"Eower," the Gen., governed by "éhtan;" Gram. § 448.

§ 143. "Þaet his wǽs," *that was his.*—"His," the Ge
by "wǽs," according to Gram. § 450.

§ 144. "Of Marían ceastre," *of* the same *town as Mar*
an," the Gen., depending upon "ceastre," and not forming
with it; lit. 'the *town of Mary*,' i. e. where she dwelt.

§ 145. "Þám Suna ungeleáflic," *disobedient unto th*
the Son of God.—"Suna," the Dat., governed by "u
Gram. § 444.

§ 146. "Him hingrede," *he was hungry*, lit. it *hunge*
"Him," the Dat., governed by "hingrede;" Gram. § 451.

§ 147. "Fela is þǽra þinga," *many* a *thing is* there,
one *of the things is* there.—"Þinga," the Gen. plural, g
"fela;" Gram. § 445.

§ 148. "Swaether he haebbe," *whichsoever he may have*

§ 149. "Swá greát beám on wyda," *as* a *great tree in*
"Wyda," the Dat. singular, like "felda;" Gram. § 66.

§ 150. "Anes þinges ic þé wolde ǽrest acsian," *of o*
would first ask thee.—"Þé," one Acc. governed by "ac
"þinges," the Gen., in the place of another, as reference is
the thing, and not to the thing itself, according to Gram. §

§ 151. "Þónne cume wit láte tó ende þisse béc,"
we two at last to an *end of this book.*—"Láte," really
Abl. of "láet," *late*, (Gloss. *sub voc.*), and in construction a
Gram. § 438, if not agreeing with "hwíle," *time*, understood
the Gen. singular; Gram. § 61.

§ 152. "Aet handa," *at hand.*—"Handa," the Dat. a
in § 29.

§ 153. "Bitt his faeder hláfes," *entreats his father for a*
bread.—Such is the force of the Gen. when used for the A
cases of the kind, in accordance with Gram. § 455.

§ 154. "He gemette Philippus," *he found Philip.*—"
the vernacular Acc. instead of the Latin. Again we find
name in the Gen. undeclined: as, "For his bróthor láfe
on account of his brother Philip's widow. See Gram. § 4

§ 155. "And híg ondredon him, gangende on þaet g

they were in dread for themselves, going into the cloud.—"Him," the Dat., governed by "ondredon," according to Gram. § 449. This passage fully settles the construction of "hine" in § 133.

§ 156. "Ic gýme mín wedd," *I will regard my covenant.*

§ 157. "Thone theow, the his willan nyste and theáh dyde, he bíth wítnod feawum wítum," as to *the servant who knew not his will, and did* the *contrary, he shall be punished with few stripes.*—"Theow," a clear instance of the Acc. depending upon a Prep. understood, answering to the Latin "quoad."—"Theáh," in this place may be considered either as the old noun in the Acc. governed by "dyde," or as the Prep. in the same sense as we have given, governing "him," *it*, i. e. "willan" understood.—"Wítum," the Dat., according to Gram. § 441.

§ 158. "Langre tíde," *for* a *long time.*—"Tíde," the Dat. or Abl., according to Gram. § 438.

§ 159. "Othrum daege," *on* the *next day.*—"Daege," the Dat., according to Gram. § 438.

§ 160. "Thaet thú wǽre gleáw thǽron," *in order that thou mightest be skilful therein.*—"Thǽron," like all other compounds of the kind, and all phrases in general, to be construed into its constituents, either with, or without the understood member.

§ 161. "Ic wéne se the he máre forgeáf," *I think that* one *to whom he forgave more.*—"The," the Dat., with "máre," the Acc., governed by "forgeáf;" Gram. § 454.

§ 162. "Scorpío (thaet ys, án wyrm-cynn)," a *scorpion* (*that is a certain kind of reptile*).—"Thaet ys," the Latin idiom; § 108.

§ 163. "Gá and dó eall-swá," *go and do likewise.*—"Dó eall swá," we might say, '*Do all in such manner*,' making "eall" the Acc. dependent upon "dó," and thus presenting the adverbial compound "eall-swá" in a new, but no less consonant feature. The unartificial construction of all such compounds, from their very nature, must be varied.

§ 164. "Góda láreow," *Good master!*—For the employment of "góda," the Def. form of the adjective, see Sec. X., § 11, with Gram. § 474, "thú" being here understood.

§ 165. "On thaene Munt Oliuarum, thaet ys, Ele-bergena," *into the Mount* Olivarum, *that is*, of Olives.—"Thaene," for "thone."—"Ele-bergena," explanatory of "Oliuarum," (pronounced *Olivarum*), the Latin Gen. as well as name. The one term as well as the other, as will be perceived, refers to the fruit of the tree, and not to the tree itself.

§ 166. "Thaet ic heónon-forth ne ete," *that I henceforth eat not.*

—The original construction of the two members in "heón will be observed; "heónon," the Abl. of *motion*, WHENCE? in Sec. VII., § 17, and "forth," the Acc. of *time*, HOW LONG § 438.

§ 167. "Forthám-the he is leás, and his faeder eác," *bec* what is *false, and also* the *father of it*, referring to the "Forthám-the," as in Sec. VIII., § 16.—"His," the Gen., by "faeder."—"Eác," really no other than the root of "e *addition*, if not the noun itself, (Gloss. *sub voc.*), and having the same import in the sentence.—The awkwardness of the tion of this passage in the common English version of the Ne ment will have been observed.

§ 168. "Syththan he haefde heora fét athwogene," *afte washed their feet.*—"Syththan," as an Old Abl. form and *time*, (Gloss. *sub voc.*), strictly in construction according t § 438.—"Athwogene," agreeing with "fét," according to Gra

§ 169. "And nán thaéra the gelýfth on me ne wunath trum," *and no one who believeth in me shall abide in da* "Thaéra," *of those*, in such cases as this, appears to be pl although it might be considered in general as having referenc sons or things before the speaker or writer's mind, if not actua tioned or alluded to in the preceding part of the discourse. T which immediately follows along with the relative, as will be p is in the singular. In English we would have the same ex but with the Rel. and the verb in the plural. The const strictly idiomatic.—"Thystrum," the plural.

§ 170. "And se-the me ytt, he leofath thurh me," *and eateth me, he*, I say, *shall live through me.*—"He," the P noun, for the usual "se" in the second member of the sentenc

§ 171. "Ac on swá-hwylce-ceastre swá ge ingáth," *but in city soever ye shall enter.*—The latter "swá" elegantly separa the rest of the compound like "*soever*" in the English, by th vention of the noun in agreement.

§ 172. "Beforan eow on Galiléam," *before you into G* "Galiléam," the Lat. Accusative; Gram. § 50.

§ 173. "Sum consul thaet we HERETOHA hátath," *a certain that we call* HERETOHA.—"Thaet," the Rel. neuter, used for th culine, like "hwaet," *what one?* for "hwá," *who*, (Gram. § 1 the origin of the same in English.

§ 174. "Ufane and neothane," *from above and from be* Other instances of the reiterative Ablative, as in the case of "th § 110.

§ 175. "Forthón engle-líce ansýne hí habbath," *because an angel-like countenance have they.*—It is evident that in "engle-líce," the former part of the compound is governed by the latter, and it is only in such cases that "líc," as a termination, should have the accent.

§ 176. "Híg heoldon thá wífmenn tó lífe," *they have kept the women alive.*—"Tó lífe," lit. *in life*, or *unto life.*

§ 177. "Betweox Wealan and Englan," *between* the *Welsh and* the *Angles.*

§ 178. "Lá Leóf! ic bidde thaet thú thé ne belge with me, gif ic spraece," *lah, Sir! I pray that thou be not angry with me, if I speak.*—"Leóf," here a noun.—"Thé belge," lit. *anger thee*, "belgan" being a reflexive verb.

§ 179. "Heó daeg," *this day.*—"Heó," here one gender of an old demonstrative pronoun nearly lost from the language, but preserved likewise in "hér," "heónan," etc., if it cannot also claim "heora," "heom," and similar forms under certain circumstances, though generally supposed to belong to the personal pronoun of the third person. It is very evident that "hér," "heónan," and the like, call for a pronoun of the kind. See Gloss. *sub voc.*

§ 180. "Thaet we sceoldon thus gerade mid stánum of-torfian," *that we should overwhelm such sort* of people *with stones.*—"Thus gerade," lit. *thus conditioned*, sc. persons, "gerade" being here the Accusative plural of "gerad." For "thus," see § 109.

§ 181. "Hwaes anbídie ic bútan thín, Drihten?" *whom await I but thee, Lord?*—"Hwaes," the Gen., governed by "anbídie," according to Gram. § 448.—"Bútan," governing "thín," the Gen., and probably in the same case itself, according to the theory of prepositions which we have set forth. The construction an unusual one.

§ 183. "Cumath him fore, and cneów bugath," *come before him, and bow* the *knee.*—"Fore," really either the Dat. or the Old Abl. of the 'expressed idea' "for," (Gloss. *sub voc.*), and governing "him," in the same case. As a preposition, it is usually found as "foran," either simple or compounded. See § 172.

§ 186. "Tó wídan feore," *forever and ever*, lit. *unto life wide*, or *remote.* Observe that "wídan" is here used for "wídon," i. e. "widum," and not the definite state of the adjective. Such forms, as will appear more fully in the sequel, are very common.

§ 188. "Se wáes Fergilíes láreow," *who was Virgil's teacher.*—"Fergilíes," the vernacular Gen. of "Fergilíus." Observe the orthography of this word. Perhaps the Anglo-Saxon *f* represented the true sound of the Latin *v*, as well as that of the Greek *digamma.* Compare, also, "serfise," (§ 199), probably from the Latin "servitium."

§ 189. "Thær wæron thá Centingas," *the inhabitants were there.*

§ 190. "Thá wæs heó restende on sweostra slæperne," *she resting in* the *sisters' sleeping-apartment.*—"Sweost *sister.*

§ 194. "Se leása wéna and sió raedelse thára dysigen tiohhie thaet," *the false opinion and the imagination of un determine that.*—The idiomatic use of the verb in the sing two nouns, connected together by the conjunction "and," w served.

§ 195. "Hí ealle emn-líce on Latíne tengdon," *they all i like manner upon* the *Latins.*—"Latíne," the Acc.

§ 200. "Aer se thicca mist thinra weorthe," *ere the thick come thinner.*

§ 201. "Bæd he thone abbud thaet he him sende trym stafas," *prayed he the abbot that he would send him hort ters.*

§ 209. "On thaes cyninges stédau," *upon the king's* "Stédau," here the Acc.

§ 210. "Aet Húndes-hláwe," *at Houndslow.*

§ 212. "Thám englum nis nán tweó," *to the angels is no*

§ 215. "Híe haefdon hiora stemn gesetenne," *they had t set.*—"Gesetenne," here agreeing with "stemn," according § 427.

§ 218. "Sum slóg on thám wége," *a certain slough in th*

§ 226. "Náthres cynnes word," a *word of* the *neuter gen*

§ 228. "Sume wurdon tó wulfum," *some became wolve* wulfum," lit. *to*, or *into wolves.*

§ 229. "Tó thé, thám wyllan ealles wisdómes, becuman," *unto thee, the source of all wisdom.*

§ 230. "Baeldaeg Wódening; Wóden Freotholáfing," *A* the *Son of Wóden; Wóden* the *Son of Freotholáf.*

§ 231. "Heáh-selda wyn," *joy of thrones.*—"Heáh-selda, stance of a noun compounded with an adjective, and modified by the union. It is evident that a different idea would be o were the adjective made to agree with it. Such compounds common in Anglo-Saxon, and form one of the beauties of guage.

§ 233. "Thá graman Métena the folcisce menn hátath *the grim Measurers, which* the *common people call Parcae* tena," the three *Nornen*, or *Fates*, of the Northern mytholog *Werthandi*, and *Skulld*, to whom the thread of human lif

trusted by Odin.—"Folcisce menn," lit. *vulgar men*, or *men of the commons*.

§ 234. "Thá mágo-rincas Metode gethungon," *those kinsmen worshipped* the *Creator*.

§ 235. "Thá thing tó lóse wurdon the on thám scype wséron," *the things which were in the ship become* a *loss*.—"Tó lóse," lit. *to* a *loss*.

PART II.

I. SELECTIONS FROM THE GOSPELS.[1]

PROLOGUE.

It is uncertain by whom this version of the Four Gospels was made, or whether it was the work of only one hand.[2] In one MS., at the end of Matthew, the following note is appended: "Sic sit hoc interim. Ego Aelfricus scripsi hunc librum in monasterio Bathonio, et dedi Brihtwoldo, Praeposito. Qui scripsit, vivat in pace in hoc mundo et in futuro seculo; et qui legit, legator in eternum." From the use of "scripsi," the Aelfric here mentioned would seem to have been rather a copier than a translator, though possibly the latter. The translation, at any rate, was made from a Latin version, probably from the Vulgate, and is, in general, very faithful. It is evident that it was used to some extent by the translators of the authorized English version, as well as by those who preceded them.

With the exception of carrying out the accentuation according to the author's system, and the correction of a few grammatical errors, the text as given, corresponds exactly with that of the source from which it has been drawn.

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[1] "Tha halgan Godspel on Englisc."—The Anglo-Saxon Version of the Holy Gospels, edited by Benjamin Thorpe, F. S. A., from the original MSS., Oxford, 1842. Republished by the Author.

[2] Bede is said to have made a translation of the Gospel of St. John.

ST. MATTHEW'S GOSPEL.

CHAPTER III.

FIRST RUBRIC: "THYS SCEAL," *this shall* be read, or *this be* "sceal" being equivalent to "gebyrath" in other cases in the "AER MYDDAN-WINTRA," *before mid-winter*, or *Christmas* tra," the Dat., and "myddan," here in the definite state, without the article. Compare in the two next, "twelftan," an gan." In such cases, the omission of the article is not uncom

V. 1. "Se Fulluhtere," *the Baptizer*, lit. *the Whitener*, o *fier*. The term adopted by the Anglo-Saxon church to expr tism, "fulluht," or "fullwiht," (Gloss. *sub voc.*), seems to h reference to the regenerative idea of the rite. The time withi the child should be carried to the font was limited by the sta different sovereigns, with penalties annexed to them, in son severe, and the mode of administering the ordinance was by sion.

V. 2. "Dóth dǽd-bóte," lit. *do deed-boot*, i. e. *amends-* *penance* in its strictest sense, *compensation to God through the and to man.*

V. 4. "Hǽrum," the plural.—"Gaerstapan," properly stapan," i. e. *grass-steppers.*—"Wudu-hunig," lit. *wood-honey.*

V. 7. "Thǽra Sundor-hálgena," and "thǽra Rihtwís translations of the Latin "Phariseorum," and "Saduceorum," ing to their Hebrew derivation. "Sundor-hálig," or 'an *holy* one,' is very expressive.

V. 13. "Hǽlend," a translation corresponding to our "Joshua," and "Jesus."

V. 16. "Nither-stígendne," and "wunigendne," we have wri "nither-stígende," and "wunigende," and so in other cases kind, which the want of space will prevent us, except rarel specifying.

CHAP. VII.

V. 6. "Ongean gewende," *turned against*, with "eow" de either on "ongean," or on "to-sliton."

V. 14. In this passage it will be observed that "nearu" is to "geát," and "angsum," "wég," a construction not uncommo language. The force of the Anglo-Saxon translation over th sponding one in the common English version, will be perceive cially if we render the articles as definite pronouns.

CHAP. XII.

V. 1. "On reste-daeg," lit. *on* the *day of rest*, a translation of the corresponding words in Hebrew.

V. 12. "Micle má man ys sceápe betera," lit. *by much more is* a *man better than* a *sheep*. In this sentence, the idiomatic use of "má," one Comp. to qualify "betera," another, will be observed.

CHAP. XVI.

V. 14. "Thone Fulluht-wer," lit. *the Baptism-man*. In this form, "fulluht-wer," we have the full word instead of the corresponding termination, to express the agent. See Gram. § 75, Note 1.

V. 23. "Thá beseáh he hyne," *then looked he about him*.—"Hyne," governed by the "be" in composition.—"Synd Godes,—synd manna," *belong to God,—belong to men:* Eng. Vers., *are of God,—are of men*, which does not express the precise import of the Greek, Latin, or Anglo-Saxon. Comp. Part I., Sec. XI., § 138.

ST. MARK'S GOSPEL.

CHAP. VIII.

V. 13. "And híg thá forláetende," *and* he *then leaving them*.—"Forláetende," agreeing with "he" understood, and governing "híg."

ST. LUKE'S GOSPEL.

CHAP. IX.

V. 7. "Se feórthan dáeles ríca," lit. *the ruler of* a *fourth part*, in the place of the corresponding Greek term Saxonized.—Observe, that in order to have denoted '*of the fourth part*,' the article in the Gen., to agree with "dáeles," would have been used instead of the Nom. agreeing with "ríca."

V. 9. "Hwaet ys thes," *what* one, or *who is this?*—"Hwaet," the neuter used idiomatically for "hwá;" Gram. § 113.

CHAP. XIV.

V. 5. "Hwylces eowres," probably idiomatic for "hwylces eower," *of what* one *of you*, if indeed the latter should not be read. As it stands, the construction is difficult.

V. 13. In "wanhále," for "unhále," we probably have the original form of the prefix. See Gram. § 75, Note 2, and Gloss. *sub voc.*

V. 20. "Ic laedde wíf hám," *I have led* a *woman*, or, a *wife*, *home*. —In "hám," we have a clear exemplification of the Acc. WHITHER? as set forth in Part I., Sec. VII., § 32.

CHAP. XV.

V. 20. "Feor his faeder," *far off from his father.*—"F evidently a Prep., and governing "faeder," probably as tl Abl. Compare "unfeor," Part I., Sec. XI., § 128.

ST. JOHN'S GOSPEL.

CHAP. I.

V. 31. "Isráhela," *of* the *Israelites,*—the Gen. plural.

CHAP. V.

V. 2. "On Ebreisc," lit. *into Hebrew.* Compare Part I., § 57.

II. FROM A PARAPHRASE OF THE BOOK OF PSA

PROLOGUE.

THIS Paraphrase was made from the Latin Version whic panies it, and was given to the world by Mr. Thorpe, from the Royal Library at Paris.[1] It is partly in prose and partl the one portion naturally following the copy more closely than and would seem to have been the work of more than one ha Selections include the least paraphrastical portions of the are given with variations and emendations of the text.

SEALM I.

V. 2. "Býth smeágende," *is ever meditating*, for so this form of tense (Gram. § 180) must sometimes be rendered.—

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[1] "Libri Psalmorum Versio Antiqua Latina; cum Paraphrasi An ca, partim soluta oratione, partim metrice composita. Nunc prin MS. in Bibl. Regia Parisiensi adservato descripsit et edidit Benjam F. S. A. &c., 8vo. Oxon. 1835."

[2] Aldhelm, Abbot of Malmsbury, who lived between A. D. 656 said to have made a translation of the Book of Psalms; and as h the art of poetry, being, indeed, the "father of the Anglo-Latin version might be attributed to him, though it "has none of the c tics which might be looked for in his compositions," (*Biographi Literaria—Anglo-Saxon Period—by Thomas Wright, M. A. London,* 1 His style is usually more florid.

and "nihtes," Genitives, according to Id. § 438.—"Nihtes," an uncommon form, and employed only in such cases.

V. 4. "Duste gelícran," *more like* the *dust*, or perhaps, *rather like dust.*

V. 6. "On dómes daeg," *in* a *day of judgment*, with "arísath" under the idea of *standing up.* The idiomatic use of the Acc. "daeg," in the place of the Dat. or Abl. "daege," will have been observed.

SEALM II.

V. 6. "Ofer his thone hálgan Munt Sýon," lit. *over his the holy Mount Sion*—a beautiful idiom; Gram. § 426.

V. 8. "Tó ágnum yrfe," *for* thy *own inheritance*, or *for* a *peculiar inheritance.*

SEALM III.

V. 5. "Thúsendu folces," *thousands of* the *people.*

V. 7. "Háel," for the usual case-form "háelu."

SEALM IV.

V. 6. "And bringath thá góde," *and bring the good*, sc. *animals*, etc.—"tó lacum," *as offerings.*

SEALM VI.

V. 4. "On helle," *in* the *place of departed spirits.*—The "Helle" of the Anglo-Saxons was equivalent to the "Halla," or "Wal-halla," the Scandinavian abode of the dead. See Gloss. *sub voc.*

V. 5. "Aelce niht," *every night.*—Here we have the Acc. in the place of the Gen., Dat. or Abl., according to Gram. § 438, confirming what has been said in Part I., Sec. VII., § 2, unless we consider "aelce niht," as the Acc. HOW OFTEN? for HOW LONG? according to the same rule.

SEALM VIII.

V. 3. "Forthám ic nát ealles," *for I know not at all.*—"Ealles," the Gen., probably governed by "tó" understood, perhaps more anciently expressed.

V. 12. "Aelce daege," *every day.*—Here we have the Old Abl. in an expression equivalent to the one in Sealm VI., v. 5. Perhaps "nihte" as the Abl. should be read in that case, and masculine like "nihtes," whence "aelce" instead of "aelcere." Compare Article VIII., 2.—"Búte ge tó him gecyrron," *unless ye turn unto him.*—"Búte," here evidently the Old Abl. sing. of the "expressed idea," or lost noun "bút," and strictly denoting, '*with the exception.*' See Gloss. *sub voc.*

SEALM IX

V. 14. "Hǽlo," the Dat., for "hǽele."

V. 19. "Þhaet híg gelǽeron þhaet hí witon," lit. *that t learn that they know*, i. e. *learn to know.*

V. 28. "And under his tungan býth ealne wég," *and u tongue is always.*—"Ealne wég," here the Acc. of time, a to Gram. § 438.

III. THE PATER-NOSTER.

Taken from the 6th chapter of St. Matthew's Gospel, ar duced in this place on account of its usual connection in ch vice with the selections which immediately follow.

IV. THE "TE DEUM."

This has been taken from Sharon Turner's *History of th Saxons*, Vol. III., B. X., Chap. iv. The text as there pres in some places, very corrupt. It is here offered with emendati

"Þhé, God, we hériath, þhé, Drihten, we andettath," *thee we praise, thee* as the *Lord we acknowledge.*—"God," and ten," agreeing respectively with "þhé." So in the Latin, "te, "te, Dominum." The English translation of the verse is, tl evidently incorrect. Also in the next verse, "écne Faeder,' *eternal Father.*

"Cythra scýne hérath here," the *illustrious army of w doth praise thee.*—The separation of "scýne" from "here" verb, will be observed. So also in the next verse, "hálig a Gesomnung," and below, "Faederes éce þhú eart Sunu."

"Embe-hwyrft eorthena," the *circuit of* all *lands.*—" hwyrft," either a compound governed by a Prep. underst "hwyrft" must be taken as a simple noun, (Gloss. *sub voc.* erned by "embe." The meaning would be the same in either the reading of "embe-hwyrft" as a compound, does not o stronger idea, denoting *the entire circumference.*

"Faeder, ormǽtes maegen-þhrymmes," as *Father, of* an *majesty.*—"Maegen-þhrymmes," the Gen., with "ormǽtes cording to Gram. § 436.

"Witodlice fréfrigendne Gást," a *Spirit truly comforting.*

"Ece dó . . . . wuldor beón forgyfen," lit. *make to be given eternal glory.*

"On worulde, and á-worulds," *in* this *world, and world eternal.*—"A-worulds," we have read as a compound, and here, the Acc., (Gram. § 56), not governed by the Prep. "on," but in construction according to Id. § 438. It is equivalent to the English '*forever*'

V. THE "JUBILATE."

Taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. X., Chap. iv., with corrections of the text.

"And oth-on cynrene and cynrene sóthfaestnes," *and his truthfulness unto generation and generation.*—"Oth-on," like the Latin "usque ad," and the French "jusqu'à," *even to*, or, *even unto.*

VI. THE "MAGNIFICAT."

Taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. X., Chap. iv., with corrections of the text.

"On á-weoruld," perhaps, 'which was to extend *unto world eternal.*'—"A-weoruld" here the Acc., governed by "on."

VII. DE SANCTIS IN ANGLIA SEPULTIS.

PROLOGUE.

The matter composing this Selection has been drawn from *Ebeling's Angelsaechsisches Lesebuch.* The text as there given is exceedingly corrupt, in most cases without any of those artificial guides by which the sense of a composition belonging to a remote age, and from its nature obscure, can be clearly ascertained, with words not unfrequently separated into their constituent syllables. The readings here presented must, therefore, be taken upon our sole authority; and we believe that they will be found to be in strict accordance with historical facts, as well as with the genius of the language itself. The

omissions denoted by asterisks have been made by us, partly
quence of our inability to give the correct orthography of son
names, from the want of facilities for comparison. The dat
composition is wholly unknown, unless it can be inferred
time at which it closes, and equally so, the name of the auth

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"St. Augustínus . . . . ṭheóde," *St. Augustine baptized A*
king of the *Cantwara, and all his people.*—See *Natale*
Gregorii Papae.

"Ṭhónne wǽs Eádbald," *then was Eádbald*, i. e. then su
or followed in the order of time, as very often in the sequel.

"Othre naman," *by another name.*—"Naman," here the
as we have "othre" in the place of "othrum" agreeing wit
according to Gram. § 441.

"Ṭhis wǽron," idiomatic for "ṭhás wǽron;" Gram. § 42

"Bé heom libbendum," *during their life*, lit. *by them livi*

"And swá, oft siththan hire mihta cuthe syndon," *and so,*
her miracles are known.—"Mihta," like "wundru" in the se

"An míl be-eástan St. Mildride mynstre," *one mile to* the *ea*
Mildred's convent.—Observe that in this sentence we have
stre," the Dat., governed by "be-eástan," as a compound pre
"eástan," as a noun, (Gloss. *sub voc.*), being first governed
same case by "be," perhaps more properly, in every instanc
kind, "bé," (Gloss. *sub voc.*).

"And St. Eádburh ṭhá tó ṭhám mynstre feng," *and St.*
then succeeded to that convent.—"Tó . . . . feng," lit. *took to.*

"And heó, hwaethre, hire maegth-hád geheold oth hire lífe
and she, nevertheless, preserved her maidenhood unto the *end*
life.—Said to have been one cause of the sudden enmity
Ecgfryth and Bishop Wilfred.—"Hwaethre," (Gloss. *sub*
really the Old Abl. of "hwaether," according to Gram. § 441.
pare the conjunctive phrase "ṭheáh-hwaethre," in whi
"hwaethre" is governed as the same case, by the "ṭheáh
the principle set forth in Part I., Sec. IX., § 10.

"And ṭhǽr hí begeaton St. Waerburge, ṭhá hálgan faemna
there they begat St. Waerburh, the holy virgin.

"And hit gehálgode St. Martíne tó wurthunge," *and conse*
in honor of St. Martin, lit. *and consecrated it to St. Martin*,
So below, "Gode tó lófe and St. Marían," *unto* the *praise of*
St. Mary.

"Aet St. Augustíne," *near St. Augustine.*

"His thridda-faeder Eádbald," *his maternal grandfather, Eádbald.*—"Thridda-faeder," lit. *third father.* The relationship must be computed back in the following manner:

FATHER,

FATHER'S FATHER, MOTHER'S FATHER;

or, idiomatically:

FAEDER,

(SE) OTHER FAEDER, (SE) THRIDDA FAEDER.

See, further, *Natale Sancti Gregorii Papae*, pp. 23, 24, in which a more remote ancestry is delineated. This idiom has heretofore been altogether misunderstood. "Thridda faeder," according to Dr. Bosworth, is *a great-grandfather*, (*Dict. of the Anglo-Sax. Language*), and "fifta faeder," according to Mr Langley, *a great-grandfather's grandfather*, (*Principia Anglo-Saxonica, Glossary.*)

"On Byrig," *in Bury*—the town of Bury, in Suffolk. See Gloss. *sub nom.*

"And fela othra sancta mid heom," *and many other saints with them.*—"Sancta," here the same as "háligra," the Gen. plural, as below, "fela othra háligra." The form is Saxon, although the word is Latin, and is construed with "fela," according to Gram. § 445.

"Thónne resteth St. Birínus, se Rómanisca bisceop, on Winceastre," *then resteth St. Birínus, the Roman bishop, in Winchester.*—His body was transferred from Dorchester, where he had died, to Winchester, by St. Hedda, bishop of the latter place. St. Hedda himself died, A. D. 705.

"Hund-eahtatig muneca mid him," *eighty monks along with them.*

The foundation of religious houses among the Anglo-Saxons was attended with the happiest results. Among that people, as elsewhere, they soon became the repositories of learning, the sources not only from which the native mind was illuminated, but from which light was diffused upon the continent to no small extent. "In England, during the eighth century," says Mr. Wright, "the multiplication of books was very great. The monks were emulous of attaining skill in writing and illuminating. At a later period, this was enumerated as one of the accomplishments even of so great a man as Dunstan. Diligence and industry, in the absence of the more speedy process of printing, enabled the Anglo-Saxons not only to form several public libraries in England, as well as private collections, but also to send out of the

country books in considerable numbers. Boniface, while movi from place to place on the continent, addresses frequent de this kind to his brethren at home; who, on the other hand, stantly applying for copies of new books, or such as were known in England, which he might chance to meet with, in increase their own stores. At one time he asks for some Bede,—at another time he prays one of his friends to send h of those of Aldhelm, 'to console him amidst his labors with t morials of that holy bishop;' and on one occasion he asks t Eadburga to cause a copy of the Gospels to be written mag in letters of gold, and sent to him in Germany, that his conve might be impressed with a proper reverence for the sacred A similar volume had, at an earlier period, been given by tho church of York, where it was an object of great admi contained the four Gospels written in letters of gold on purpl and its cover, made of solid gold, was studded with gems and stones. Many specimens of the magnificent writings of thi still preserved. A noble copy of the Gospels, written at L in the latter years of the seventh century, after having escap perils both by fire and flood, is now deposited among the C Manuscripts in the British Museum, where it is known by th the Durham Book; but the rich cover which once enclose long disappeared. It was, indeed, but a short-sighted devoti ply these valuable materials to such a purpose; for amidst the which came on a little later—internal dissensions and the rav foreign enemy who respected not the faith in which they ha ated—the books were too often sacrificed to the rapacity wh exterior dress had excited.

"In the time of Theodore and Adrian, the principal seats ing were in Kent, and the south of England, where it contin after to flourish at Malmsbury, and in some other places. kingdom of Northumbria seems to have afforded a still more c situation; and the school established at York, by Wilfrid a bishop Egbert, was soon famous throughout Christendom. taught there Latin, Greek, and Hebrew; and the vast coll books, which had been amassed by him and his predecessors, great facility to literary pursuits. Alcuin, who was one of his frequently dwells with pleasure, in his letters, on the memo ancient master and early studies, and contrasts the litera amongst which he had been bred with the barrenness of Fra 796, when he was engaged in his school at Tours, he writes lemagne—'I here feel severely the want of those invaluable

scholastic erudition which I had in my own country, by the kind and most affectionate industry of my master, and also in some measure by my own humble labors. Let me therefore propose to your excellency, that I send over thither some of our youth, who may collect for us all that is necessary, and bring back with them into France the *flowers of Britain.*'"[1]

And while upon this subject, we will observe that the same spirit of mental improvement extended itself to the Anglo-Saxon ladies, especially to those connected with convents, the heads of which, as we have seen, were mostly of royal descent, or parentage. "The cultivation of letters," says the same author, "was in that age by no means confined to the robuster sex—the Anglo-Saxon ladies applied themselves to study with equal zeal, and almost equal success. It was for their reading chiefly that Aldhelm wrote his book *De Laude Virginitatis.* The female correspondents of Boniface wrote in Latin with as much ease as the ladies of the present day write in French, and their letters often show much elegant and courtly feeling. They sometimes also sent him specimens of their skill in writing Latin verse. The abbess Eadburga was one of Boniface's most constant friends; she seems to have frequently sent him books, written by herself or by her scholars, for the instruction of his German converts; and on one occasion he accompanies his letter to her with a present of a silver pen, (*unum graphium argenteum.*) Leobgitha, one of her pupils, concludes a letter to Boniface by offering him a specimen of her acquirements in Latin metres.—'These underwritten verses,' she says, 'I have endeavored to compose according to the rules derived from the poets, not in a spirit of presumption, but with the desire of exciting the powers of my slender talents, and in the hope of thine assistance therein. This art I have learnt from Eadburga, who is ever occupied in studying the divine law.' The four hexameters which follow this introduction, though not remarkable for elegance or correctness, are still a favorable specimen of the attainments of a young Anglo-Saxon dame. They are addressed as a concluding benediction to Boniface himself:

"'Arbiter omnipotens, solus qui cuncta creavit,
In regno patris semper qui lumine fulget;
Qua jugiter flagrans sic regnet gloria Christi,
Illaesum servet semper te jure perenni.'"[2]

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[1] *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 34–37. London, 1842.

[2] *Ibid.*, pp. 32, 33.

VIII. SELECTIONS FROM THE LIFE OF ST. GUTHLAC, OF CROWLAND.[1]

PROLOGUE.

The Life of St. Guthlac was originally written in Latin b Crowland, or Croyland, as he is commonly styled, and afterwa lated into Anglo-Saxon, but when and by whom is altogether By some the translation has been attributed to Abbot Aelfr think improperly, as it lacks the simplicity of Aelfric's style, the excessive and complicated use of particles, shows the auth had more or less acquaintance with the Greek writers, whe deavors to imitate. Felix flourished about A. D. 730, and en friendship of Alfwald, king of the East Angles, to whom he his book. Hence it has been supposed that he was never of Croyland Abbey. He professes to have derived his in about Guthlac from those who had been personal acquaintan saint, which he might have done in either case. His wor teresting for its historical allusions, and for the light which upon the early superstitions of our forefathers."[2]

The text as given is according to Mr. Goodwin's readings, a few cases in which we have thought proper to differ from ion of that gentleman. We have also deviated from his pu in some instances, and besides making some orthographical we have rendered the accentuation uniform, according to th adopted by us, as in other cases.

I.

"BE HIS GEBYRDE," we have added, as well as the two tions, and the last.

"On .... Myrcna," *in the days of Aethelred, the famou* the *Mercians.*—Aethelred's reign commenced A. D. 675, and ted by his resignation, A. D. 704; his death occurred in A. D.

[1] The Anglo-Saxon version of the Life of St. Guthlac, Hermit of Printed, for the first time, from a MS. in the Cotton Library, with tion and Notes, by Charles Wycliffe Goodwin, M.A., Fellow of Cath Cambridge. London, 1848.

[2] Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, pg London, 1842.

"On ṭháere heáh-ṭheóde, Myrcna-ríce," *in the illustrious "theód,"* the *Mercian kingdom.*—Goodwin has, "On ṭháere héh-ṭheóde Myrcna-ríce," which he renders simply, '*of the province of Mercia;*' but the construction evidently will not admit of such a rendering, while "heáh," or "héh," must here be taken as a qualifying word, although forming a compound with "ṭheóde," as in "heáh-cyning," *an illustrious king*, and "ṭheóde" itself denotes more than *province;* we have, indeed, no word in the language which expresses its precise import. The original of the passage has, "De egregia Merciorum stirpe."

"Ṭhe Iclingas wǽron genemnede," *who were called Iclingas*, i. e. descendants of Icel. Icel is said to have been the sixth in descent from Wóden, in the genealogy of the Mercian kings.

"Micle gestreón," *many treasures*, unless we should read "micel gestreón," corresponding to the "maest gestreon" which follows.

"Him his gemaeccan."—"His," here evidently pleonastic.

"He him ṭhá áne geceás," *he then chose one for him.*—Goodwin has "ṭhá ána," which he renders '*the one;*' but the sentence requires "ṭhá" as an expletive, and "ána," as an Acc. form, is altogether contrary to analogy. We suspect that it is an error of transcription wherever it occurs.

"And ṭhaet bearn swutellice mid inseglum beclýsde," *and plainly marked the child with* a *seal.*—"Inseglum," the plural for the singular, unless we suppose it to have reference both to the hand and the cross in the next sentence. Under this form Mr. Goodwin remarks: "Did the termination *um* originally characterize the dative or ablative *singular* of substantives as well as of adjectives? There is no sense of plurality in such expressions as, 'on swefnum,' (see Matt. ii. 22), *in a dream;* 'to gemyndum,' *to remembrance;* 'on his gewealdum,' *in his power;* 'be lyfum,' *alive;* and many like phrases. It is usual to term *um*, in these instances, an abverbial termination; but I see nothing to distinguish it, in the examples adduced, from a regular case-ending." To the question we unhesitatingly reply in the negative, as the hypothesis is contrary to the genius of the tongue, as well as to that of the cognate dialects. Besides, it is well known that in every language there are cases in which the plural is used for the singular, an idiom, so to speak, belonging to *universal* language, and having a different origin, perhaps in every case, among different nations or peoples; and with regard to the termination being adverbial, we think that we have shown plainly enough that all adverbs in Anglo-Saxon, as well as the other *indeclinable* parts of speech, are subject to the rules of ordinary construction.—"Beclýsde," lit. *inclosed.*

"And helde tóweard tóforan ṭhaet húses dura," *and inc*
ward before the door of the house.

"Ṭhá menn ṭhá ealle ṭhe ṭhaet gesawon," *then all those saw that.*—"Ṭhá," when standing alone in the first clause tence, usually *then*, but when repeated in the second, *when*- below. The reverse idea sometimes obtains.

"Ṭhaet híg ṭhaet tácen swutellicor geseón woldon," *since t see that sign more plainly.*—"Ṭhaet," *since*, if we read " but we think that "mihton" ought to be read, and "swá ṭhı place of the latter alone, though "ṭhaet" is sometimes sus the meaning which we have given it.

"Ṭhá cóm ṭhǽer . . . . . mid micle raedlicnysse yrnan," *there running in great haste.*—"Cóm yrnan," *came to run* not uncommon in the language, especially in poetry.—"Ṭ ferring to the woman as living upon the spot, and not in th *thither.*—"Raedlicnysse," here the Ablative.

"Ṭhǽere écan eádignysse him wǽere seó gifu fore-stihtod, *of the eternal blessedness was fore-ordained unto him.*—" quiring the article only from its position, in being separated noun depending upon it, unless the translator has studied t emphasis in the construction of the sentence. There seems, to have been a transposition from some means or another following division of the text we have the more natural co "ṭhá gife ṭhǽere écan eádignysse."

"Ṭhaes háliges tácnes," *of*, or, *by virtue of that holy sign* nes," here the Gen. in the place of the Dat. or Abl., ac Gram. § 441. Compare Part I., Sec. XI., § 112.

II.

"Ṭhá.... fulwiht-baethes," *when therefore about eight ni they had brought the child unto the holy laver of baptism.*— really in construction, as the Gen. for the Dat. or Abl., ac Gram. § 441, as in the preceding note.—"Ṭhaes-ṭhe," we for "ṭhaes NIHTES ṭhe." Compare Article II., Sealm I., v Anglo-Saxons, as well as the Northern nations in general, unfrequently to have computed by *nights* in the place of the poetry of the language, especially, the use of the one time for the other is not uncommon.

"On Rómanisc," *in Latin*, lit. *into Latin*, as noticed befo manisc" here in the place of the more usual "Leden."

"Ṭhónne onféhth he écum beáge," *then shall he receive reward.*—It will be observed that "onfón" governs either t

the Acc. in the same sense. A few lines above we have it with the latter.

"Ac on his scearpnysse þaet he weorc."—Mr. Goodwin supposes an ellipsis of "þá wǽs," or "þá gelamp," after "scearpnysse." The passage requires something of the kind to make the construction complete. And so in other instances in the sequel.

"Wearth his mód oncyrred."—Mr. Goodwin supposes "mód" here to be a case of *anacoluthon*, but we would refer it as governed like "þeow," in Part I., Sec. XI., § 157.

"Þá wǽs he semninga innan manod .... ongename," *then was he on a sudden divinely admonished within, and instructed that he should command these words—all which he so commanded:—To give back the third part unto the men of whom he had before taken it.*—Mr. Goodwin reads, "Þá wǽs he semninga innan manod godcundlice and lǽered þaet he þá word hete, ealle þa he swa genam he het þriddan dael agifan þam mannum the he hit aer ongename," '*then was he on a sudden inwardly admonished of God, and taught that he should thus give command; of all things which he had so taken he bade give back the third part to those from whom he had taken it,*' for which he inserts "genam," not found in the MS.—"Semninga," really a noun in the Dat. or Abl., according to Gram. § 438.—"Þá word," idiomatically for "þás word."—Before "þriddan," we have the article omitted, as very often in the case of ordinal numbers.

"And he hine-sylfne betweox þises andweardan middan-eardes wealcan dwelode," *and he thus wandered amidst* the *tumult of this present world.*—Goodwin.

"Sume nihte," *on a certain night.*—"Nihte," here the Old Abl. and masculine, or perhaps the Acc. and feminine.

"Barn him swá swythe innan þǽre Godes lufan," perhaps according to the old construction, it *burned within him with such excess of the love of God*, making "barn" an Impers. verb, and "swá," a pronoun agreeing with "swythe" as a noun, which they both were at one time, (Gloss. *sub vocibus*). Otherwise we must take "þǽre Godes lufan," a part for the whole, as the Nom. to "barn," as still in English, rendering the passage, *And* there *burnt within him so exceedingly of the love of God.*

"Þaet ná laes þaet án .... forlet," *that not merely* did *that one* thing follow *that he should forsake this world, but* that he should *likewise* abandon *his parents' wealth and his estate, and those same companions of his,* I say *that he should forsake all that.* Such seems to be the true meaning of this difficult passage.

"Þe ys geoweden Hrypa-dún," *which is called Repton.*—"Hrypa-

dún," Repton in Derbyshire, once famous for its monastery the capital city and burial-place of the kings of Mercia.—Goo

III.

"Thǽre ylcan nama ys nemned," we have read for "tl nama ys nemned," as "thý," the Abl. masc. or neut., cani either to "eá," or to "ceastre."

"Mid-thán se foresprecena wer and thǽre eádigan ge *after that the aforesaid man, even* he *of the blessed memor* may be the rendering in such cases as this.

"Mid-thý hí him manigfeald thing sǽdon," lit. *with that t him manifold* a *thing*. A construction of "manigfeald," " and the like, not uncommon in the language.

"Thaet he ána ongan eardian," *which he alone began to in* "Ana," here equivalent to the Latin "solus."—We subjoin t nal of what precedes in this chapter, as a specimen of Felix's

"Est in mediterraneorum Anglorum Britanniae partibus in magnitudinis acerrima palus, quae a Grontae fluminis ripis i haud procul a castello quod dicunt nomine Gronte, nunc stagn flactiris interdum nigris fusis vaporibus et laticibus, necnon insularum nemoribus intervenientibus, et flexuosis rivigarum a in aquilonem maritenus longissimo tracta protenditur. Igit supradictus vir beatae memoriae Guthlacus illius vastissimae e culta loca comperisset, coelestibus adjutus auxiliis rectissim tramite perrexit. Contigit ergo proximantibus accolis illius so experientiam sciscitaretur, illisque plurima spatiosae eremi narrantibus, ecce quidam de illic adstantibus nomine Tatw scisse aliquam insulam in abditis remotioris eremi partibus ad quam multi inhabitare tentantes propter incognita eremi mo diversarum formarum terrores amiserant. Quo audito vir bea cordationis Guthlacus illum locum sibi monstrari a narrante e Ipse autem imperiis viri Dei annuens, arrepta piscatoria scap invia lustra in tetrae paludis margines Christo viatore ad pra insulam, quae lingua Anglorum Cruland vocatur, pervenit, qu propter remotioris eremi solitudinem inculta et ignota manebat. lus hanc ante famulum Christi Guthlacum solus habitare valebat, propter videlicet illic demorantium daemonum phanta qua vir Dei Guthlacus contemto hoste, caelesti auxilio adjuta umbrosa solitudinis nemora solus habitare coepit."

Such were the Gyrwas, or fen-lands of Lincolnshire, in wh Abbey of Croyland was situated, as they appeared to Felix early part of the eighth century.

"Thǽre stowe digelnysse," the *retirement of the place.*—Mr. Goodwin changes the construction to "thá digelnysse thǽre stowe," which we think unnecessary.

"Thá wǽs se eahtotha daeg thaes Calendes Septembres," *then was the eighth day of the Kalend of September.*—"In the original," says Mr. Goodwin, "die nono Kalendarum Septembrium; i. e. the 24th of August."—"Calendes," and "Septembres," vernacular forms.

X.

"Thá cómon thǽr.... in.... fleógan," *then came flying in there.*—The infinitive for the Indef. participle, as before pointed out.

XIII.

"Thaet thaes foresprecenan wraeccan Aethelbaldes gefera," *that a companion of the aforesaid exile Aethelbald.*—The Aethelbald here alluded to, succeeded Ceólred as king of Mercia in A. D. 716. See Thorpe's Translation of Lappenberg's *History of the Anglo-Saxons*—Genealogy of the kings of Mercia, Vol. I.

XVIII.

"Ealdwulfes dóhtor thaes cyninges," *daughter of Ealdwulf, the king.*—Ealdwulf, or Aldwulf, king of the East Angles, who began to reign A. D. 663, and died A. D. 713. Ecgburh, or Ecgburga his daughter, was Abbess of Hrypa-dún. See Thorpe's Lappenberg,—Genealogy of the kings of East Anglia, Vol. I.

XX.

"Aefter thám fiftyne geárum the he, Gode willigende, laedde his líf," *after the fifteen years during which he, obeying the will of God, had led his life.*—We have thus read in the place of "aefter thón fiftyne geár," which would require the "the" to be dropped, besides being an awkward construction.

"According to the Saxon Chronicle, Guthlac died A. D. 714. Felix says, anno 715 ab incarnatione Domini; a reckoning commencing nine months before the birth of our Lord. This date may therefore be considered to correspond with that of the Chronicle. According to Felix, St. Guthlac was twenty-six years old when he settled at Crowland, and resided there fifteen years; he must therefore have been forty-one or forty-two at the time of his death."—Goodwin.

"Thón Wódnes-daege nehst Eástran," *on the Wednesday preceding Easter.*

"And mid micelre unéthnysse his eág-spind mid teárum gelómlice

leóhte," *and in much anxiety of mind incessantly moiste cheeks with tears.*—For "eág-spind," see Gloss. *sub voc.*

"Thaet he naefre áer ne sythhan swylc ne gehýrde," *never before, nor afterwards heard the like.* "Swylc," *such,* not to "láre," which would require "swylce," but to his prea "gódspellian,"—in general.

"Swylce-eác thá thrúh, ná-laes-thaet hí eft thá on eort don," *likewise* as regards *the coffin, not merely did they place* the *earth again.*—"Thrúh," in construction upon the same as "theow," Part I., Sec. XI., § 157.—"Ná laes," Mr. Good ders as expressing *absolute negation.* The "thaet," in str struction, belongs to the sentence as elliptical.

XXII.

"On thaère maegthe Wissa," *in the province of* the usually termed *Gewissae.*[1]

IX. INSCRIPTION FROM A LATIN MS. OF THE NEW TEST.

This, apparently a fragment, we have given from Rask's G of the Anglo-Saxon Language, where it is introduced as a pa Praxis appended to the volume. It serves to show the vene which the Sacred Scriptures were held by the Anglo-Saxo have also here ventured upon some variations and emendatio text.

"Thás béc act haethenum hérge," *these books from* a *heath ple.*—"Béc," the plural, as we have below, "thás hálgan wunadon."

"Uncra saula," the plural, we have read for "unere sa singular, as we have below, "heora saulum."

"And his throwunga tó thancunga," *and in thanks for his*

"Tó thám gerade," *on the condition.*

"Fulwiht," *baptism,* here used for *Christianity,* the distinc ture of our divine religion, perhaps from the importance of th the Anglican mind, for the religion itself.

"And on ealra his Háligra," i. e. "on ealra his Háligra na

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[1] The author takes pleasure in referring the student to Mr. G edition of the Life of St. Guthlac.

X. A DIALOGUE BETWEEN SATURN AND SOLOMON.

PROLOGUE.

"This dialogue," says Mr. Thorpe, "is one of a numerous family that flourished under a variety of denominations, and in great estimation during the middle age."[1] All of those appearing under the above title, have been lately published by the Aelfric Society of Great Britain, through the labors of J. M. Kemble, M.A. They have been given to the world in three parts, the first of which appeared in 1845.

Perhaps the author, or authors of these dialogues, in making Saturn and Solomon contemporaneous and acquainted with each other, showed equally as much wisdom as many of the present day, who would identify all the mythological personages of the Greeks, Romans, and other nations, with the early characters of the Sacred Scriptures.

With regard to the arrangement of our text, we have followed Ebeling in his *Angelsaechsisches Lesebuch.* As elsewhere in these volumes, some changes will be found in the orthography of words, and a few corrections in grammatical forms.

"Hér cyth .... wísdóm," *here maketh known how Saturn and Solomon contended about their wisdom.*—"Cyth," having "hit," understood, for its nominative.

"He sáet ofer."—After a *lacuna* in the MS., we have "fetherum" as a part of this answer.

"On his gewealdum," *in his power.*—"Gewealdum," lit. *powers*, and perhaps here a sort of *pluralis excellentiae*, because referring to the Deity.

"On hwilcere ylde wáes Adam," *of what age was Adam?*

"And he thá leofode ealles," *and he then lived in all.*—"Ealles," perhaps here to be explained as in Art. II., Scalm VIII., v. 3, unless we suppose it, in every instance, the Gen. for the Dat. or Abl., upon the principle contained in Gram. § 441, or in such cases as this, as coming under Id. § 437.

"Thá heó bé lýfon wáes," *in all her life*, lit. *when she was in life.*—"Lýfon," the plural for the singular, and an old form for "lýfum."

"On getál gerímes," *by a regular calculation*, we may say. The expression appears to be more or less idiomatic.

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[1] *Preface to Analecta Anglo-Saxonica.* London, 1846.

"Mid sylh," *with* a *plow*.—"Sylh," we have given as the Dat. or Abl. of "sulh," as it appears to follow the laws of "burh," and the like; Gram. § 60 and § 61. See Gloss. *sub* "Mid ánes esoles cyn-báne," *with* the *jaw-bone of an* "Anes," here appears to have the light meaning of the indefin cle in English, of which it was the origin, (Gloss. *sub voc.*).—báne," lit. *chin-bone*. Saturn seems to have mistaken Sams strument of death for Cain's.

"Of thám X. wordum the Moises gesomnode in thaére ea Godes bebeode," *from the ten commandments which Moses c in the old law by* the *injunction of God.*

"On ýdel," idiomatic for "on ýdele," like "on morgen aefen," and the like.

"Se gytsigenda mann worulde wélena," *the man eager treasures of* the *world.*—Observe the construction of this sente

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XI. COLLOQUIUM.

PROLOGUE.

This Colloquy was originally compiled by Aelfric, styled *Gr ticus*, or *the Grammarian*, to distinguish him from others of the which, among the Anglo-Saxons, was very common as well as guished, and afterwards improved by a disciple of his, Aelfric as set forth in the caption. The Saxon is really an interlinea of the Latin, the object of the composition having been to make youths acquainted with the latter tongue. "As presenting a picture of times and manners, and of monastic life at that ea riod," says Mr. Thorpe, "it is both valuable and interesting;"[1] also shows that what is usually termed the "Hamiltonian" me learning languages is nothing new.[2] Our text has been draw

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[1] *Preface to Analecta Anglo-Saxonica.* London, 1846.

[2] "It is singular enough," says Mr. Wright, "that most of the ways ing a popular form to elementary instruction, which have been put in in our own days, had been already tried in the latter times of the Anglo- We thus find the origin of our modern catechisms amongst the forms cation then in use. Not only were many of the elementary treatises o mar written in the shape of question and answer, with the object of them easier to learn and to understand, as well as of encouraging th tice of Latin conversation, but also the first books in the other science find this to be the case in many of the tracts written by Bede and Al

Ebeling's *Angelsaechsisches Lesebuch*, collated with that given by the gentleman just mentioned. In a MS. preserved at Oxford, the Colloquium is found united with Aelfric's Latin Grammar, and Latin Glossary, all as "republished" by Aelfric Batta, as is generally supposed, and rendered very probable from several circumstances.[1]

Aelfric, "the Grammarian," or Aelfric, "Abbot," a name interesting to the Anglican theologian, as the voice of the early Anglican

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well as in those which were fabricated in their names. Afterwards, when in England the Latin tongue seems to have ceased to be to the same extent as before a conventional language among the learned, various attempts were made to simplify the steps by which it was taught. First, the elementary grammars were accompanied with an Anglo-Saxon gloss, in which, separately from the text, each word of the original was repeated with its meaning in the vernacular tongue; and then, as a still further advance in rendering it popular, the Latin grammar itself was published only in an Anglo-Saxon translation. We have seen the old Latin school-grammar pass through similar gradations in our own time. We owe to Alfric the Anglo-Saxon translation of the Latin Grammar, which, from its frequent recurrence in the manuscripts, seems to have been the standard elementary book of the day; and in the preface to that work he repeats the complaint, which had been made more than once since the days of Alfred, of the low state of Latin literature in England. Much about the same period came into use introductory reading books, with interlinear versions, which differed not in the slightest degree from those of the Hamiltonian system of the present day. A singularly interesting specimen of such books, composed also by Alfric, has been preserved in two manuscripts, and is printed in Thorpe's Analecta Anglo-Saxonica; the text, which is a dialogue between persons of different professions, is so arranged as to give within the smallest possible space, the greatest variety of Latin words, and so to convey the largest quantity of instruction. This curious tract is valuable to the historian for the light which it throws upon the domestic manners of the age in which it was written. Among many other things, we learn that even the schoolboys in the monasteries were subjected to a severe course of religious service; and that the rod was used very liberally in the Anglo-Saxon schools."—Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 72–74. London. 1842.

[1] The title found at the head of this article is from the Cottonian MS. The Oxford MS. has the following:—"Hanc sententiam Latini sermonis olim Aelfricus abbas composuit, qui meus fuit magister, sed tamen ego Aelfric Bata multas postea huic addidi appendices." And to a Latin dialogue preceding the Colloquium in the same, are prefixed these lines:

"Denique composuit pueris hoc stylum rite diversum,
Qui, Bata Aelfricus, monachus brevissimus.
Qualiter scholastici valeant resumere fandi
Aliquod initium Latinitatis sibi."

Closing with the distich—

"Explicit hic sermo Latinus calca quiescens,
A Bata Aelfrico dispositum monacho."

Ibid., p. 496.

church, and not uninteresting to the English philologist, was noble family, and after having filled various important station in A. D. 995, succeeded Sigeric as Archbishop of Canterbury, 1 he held until the time of his death, in A. D. 1006. An untiri cute of learning, and the strenuous supporter of the doctrin church, he labored equally as a scholar and as a theologi numerous works, which have come down to us, and which being given to the world by the Society that bears his nam testify. Of Aelfric Batta but little is known, except that a mirer of his preceptor, he labored to uphold the doctrines inculcated, and to promote the cause of education in the most way. Both are distinguished for their exposition of the sac the body and blood of Jesus Christ, and equally for the puri style in which they wrote. Of Aelfric Batta's own produ have but few extant, if they were ever numerous.

"On Ledene," we have supplied as a gloss to "Latialiter."

"On-belǽdan swingla us," *to lay strokes upon us.*—"I erned by the "on" in composition.

"Ic eom ge-anwyrded monuc," *I am a professed monk.*

"Ge-iúcodon," "gefaestnodon;" such old terminations will to be common in this Colloquy.

"Wǽre thú tó-daeg on huntnothe," *wert thou a hunting* —"On huntnothe:" In all such cases the true representati Saxon "on" in English, is '*a*,' or '*an*,' not as the indefinite ar as a preposition. It should, therefore, never be united with depending upon it, as we not unfrequently find it written by the best authors in our language, except when the expressi verbial, as "on wég," *away.* Non-acquaintance with the tion in Anglo-Saxon has been the chief cause of the mist compounds in both languages, indeed, we find "a" used for "amang," for "on-mang," *among*, and the like.

"On feala wísan."—In this case, we have "feala" agreeing noun. It usually governs it in the Gen. plural, as heretofo ring.

"Ac ic nelle oth-thaet-án deorfan," *but I am unwilling so much.*—"Oth thaet án," corresponding to the Latin "in lit. *unto that one* thing.

"And hú thíne geferan," *and how thy companions?*—The which follows shows the honorable schoolboy of every age.

XII. SELECTIONS FROM KING AELFRED'S OROSIUS.

PROLOGUE.

Alfred the Great was the youngest child of Aethelwulf and Osburh, and was born in A. D. 848. At an early age, he manifested that love of learning which afterwards displayed itself amid the unceasing occupations of a reign harassed by foreign invasions. It was to restore the literature of his country and nation, which had suffered severely in the destruction of churches and monasteries by the Danes, that induced him to labor so indefatigably in laying the productions of others before his people in the language with which they were familiar as their own. We find him, in the Preface of one of these works,[1] mourning the loss which they had sustained. "I thought," says he, "how I saw, before it was all spoiled and burnt, how the churches throughout England stood filled with treasures and books."[2] His labors were crowned

[1] The Pastorale of Pope Gregory. See the next article.

[2] The loss of a large portion of the Anglo-Saxon literary monuments, of the secular poetry of the nation especially, is much to be regretted. It was not from any barrenness of the native mind that we have so little, though few nations can boast of an early literature more copious than that of the English, even as we now have it. "The greatest destruction of Anglo-Saxon books," says Mr. Wright, "happened during the numerous inroads of the Danes, from the ninth to the eleventh century, when so many of the richest libraries were committed to the flames, along with the monasteries in which they were deposited. Under the rule of the Normans, from the Conquest to the beginning of the thirteenth century, our old chroniclers relate many stories illustrative of the contempt with which the Anglo-Norman barons regarded the language of those whose rights they had usurped; but the more serious disputes related to charters rather than books, the latter (except when from time to time some English monk took them down) were allowed to lie neglected in the dust of monastic libraries, and the only losses which they sustained seem to have been the natural consequence of dirt and damp. But after this period the case was entirely changed, and, as they could no longer be read even by Englishmen, they had to suffer from various causes. A few monastic catalogues are still preserved in manuscripts of that age, and they contain the titles of many Anglo-Saxon books, which, however, are generally described as being 'old and useless.'* Accordingly, we find that when the monks

* "See, for example, a catalogue of the books in the Library at Glastonbury, made in 1248, and printed by Wanley, in the Introduction to his Catalogue of Saxon Manuscripts, from a MS. in the Library of Trinity College, Cambridge. We find several entries like the following:—

Item, duo Anglice, vetusta et inutilia.
Item, Sermones Anglici, vetusti, inutiles.
Passionale, Sanctorum Anglice scriptum, vetust. inutile.

The second of these items was a volume of Anglo-Saxon homilies."

with success; and patronised by him, while he defended his domi with his sword and his name, we find the learned resorting to him other parts of the island as well as from France, which was now fering in like manner through the incursions of the Northmen. translations, which are sometimes "word for word," and some "meaning for meaning," are considered the purest specimens of A Saxon prose. His death occurred on the 28th of October, A. D. but "the greatness of mind, and love of science and literature, were so conspicuous in his own character," did not die with since the same traits showed themselves to no small extent in his dren, and even in his grandchildren.

The work of Orosius, was translated by Alfred "in order to mal subjects more generally acquainted with ancient history." The r tives of the two Northern navigators, Ohthere and Wulfstán,[1] whc

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were in want of vellum, they scrupled not to take one of these 'ol useless' Anglo-Saxon manuscripts; and, having carefully scraped o original letters, to make use of it for writing a new work, which they sidered more important and necessary. One of these *palimpsests* is pres in the library of Jesus College, Cambridge, in which a splendid copy Anglo-Saxon Homilies of Alfric has been erased to make room for Lat crotals, although the destruction of the original was not so complete hinder us from tracing here and there a few words, particularly abo margins of the leaves. Sometimes, also, when the monks were at a lo boards to bind their books, they took a few folios of these useless old r scripts, and pasted them together; as was the case with the leaves disco by Sir Thomas Phillipps in the covers of a volume preserved in Wor Cathedral. The loss which Anglo-Saxon literature sustained by these r must have been very great. At the time of the Reformation, when, t dissolution of the monasteries, their libraries of manuscripts were scat in all directions, the number which perished cannot now be calcu though the fragments which are found in the old bindings of books ar ficient to convince us that it was not small. The Anglo-Saxon manusc however, suffered much less at this time than the others, owing to the e ness of the Reformers to collect them; yet we still find a few fragme the covers of books printed during the sixteenth century."—Wright's *graphia Britannica Literaria, Anglo-Saxon Period*, pp. 107, 109. London, 1

[1] "We find the Anglo-Saxons," says Mr. Wright, "at an early perio tinguished by the same spirit of adventure, which has been so activ fruitful among their descendants. They were anxious to explore the di countries, whose existence had been made known to them by the books the missionaries imported. Even so early as the seventh century they in the habit of going to Rome by sea, a voyage in which the pilgrims n sarily incurred many perils. At the end of this century, a Frankish b named Arculf, who was returning from the Holy Land, and had vi Constantinople, Damascus, and Alexandria in Egypt, as well as many o islands of the Mediterranean, was thrown by bad weather on the we coasts of England, where he became acquainted with the abbot Adam

had personally conferred with, were inserted by himself in the geographical part, and will be found interesting. Our text has been taken partly from Ebeling's *Angelsaechsisches Lesebuch*, and partly from Thorpe's *Analecta Anglo-Saxonica*, with variations and corrections.

DESCRIPTION OF EUROPE.

"Ut on thone Wendel-sáe," *out into the Mediterranean Sea.*—"Wendel-sáe," so called from the Wendels, or Vandals, whose conquests covered parts of many of the countries lying upon its shores. See Introd., § 39, Note 3, and Gloss. *sub nom.*

"Ṫhe man Cwen-sáe háet," *which they call* the CWEN-SAE.—The White Sea, so called because lying about Cwen-land. This country, indeed, lay between the Gulf of Bothnia and the White Sea, including Finmark.—*Thorpe.*

"Swáefas," the *Suabians*, or, *Swabians.*

"Baeg-wara," the *Bavarians.*—The form given in preference to that of "Baegth-ware," and also found in the MS.

"Regnes-burh," *Regensburg*, or, *Ratisbon.*

The latter carefully stored up the information which the traveller communicated to him, and afterwards committed it to writing in a treatise which is still preserved. It is probable, indeed, from many circumstances, that the Anglo-Saxons themselves made frequent visits, not only to Italy, but also to the East. King Alfred, who in this, as in other things, merited well the character given him by historians of being 'a diligent investigator of unknown things,' (ignotarum rerum investigationi solerter se jungebat), sent Sighelm, bishop of Sherburn, in 883, to India to visit the scene of the labors of St. Thomas and St. Bartholomew; and Sighelm not only reached in safety this distant land, but he brought back with him many of its productions, and particularly some gems and relics which were still preserved in his church in the time of William of Malmsbury. The present day cannot furnish a more intelligent account of a voyage of discovery, than that taken down by Alfred from the mouths of Ohthere and Wulfstan, one of whom had sailed to the North Cape, and the other along the northern shores of the Baltic, and which that monarch has inserted in his own version of Orosius. The map of the tenth century, mentioned above, is far more correct than the generality of maps which we find in old manuscripts at a later period; its chief inaccuracy lies in the distorted shape given to Africa, which is here a long narrow slip of land running out from east to west; but the coasts of India and Eastern Asia are not ill defined, there are few of the fabulous indications which appear afterwards in this part of the world, and Paradise does not occupy the place of the isles of Japan, as it did after the voyage of St. Brandan became popular in the twelfth century."—*Ibid.*, pp. 91-93.

"Aelfe mutha thære eá," the *mouth of the river Elbe.*—can be no doubt that "Aelfe mutha" should be written as words.

"Sillende," *Seeland*, or *Zealand.*

"Apdrede," the *Obotritae*,—"a Slavish nation to the north Old Saxons, inhabiting the western and the greater part of M burg."—*Thorpe.*

"Wylte, the man Aefeldan hæt," the *Wylte, whom th Aefeldan.*—"Wylte," i. e. Wilzen, "a people who settled i many in the sixth or seventh century. They occupied a Pomerania, the eastern part of Mecklenburg, and the Mark of denburg. The river Havel was the boundary between them Sorabi."—*Thorpe.*—"Aefeldan," or "Haefeldan," the *Helt* says Dr. Bosworth, but if so, they must have been either a the remains of that people, who removed north.

"Wineda-land," or, as it is sometimes written, "Weonod "the country of the Venedi, or Wends. Under the name of land was at one time comprised the whole coast-land from the to the mouth of the Vistula."—*Thorpe.*

"Mar-wara," the *Moravians.*—So we have written for "Ma and "Meroaro," which appear to be corrupt forms.

"Carendre," *Carinthia.*

"Pulgara-land," *Bulgaria.*

"Dalamensan," "a Slavonic people formerly inhabiting Sile *Thorpe.*

"Wislo-land,"—"the country formerly called Little Poland, in the Vistula has its source."—*Thorpe.*

"And be-eástan thæm synd Datíe, the-the iú wæron G *and to* the *east of that are* the *Dacians, those who were fo Goths*, or, perhaps rather, *Getae.*

"Surpe," the *Sorabi*, or, *Sorbi*, "a Slavonic people inhabiting tia, Misnia, a part of Brandenburg, and Silesia. Their capit Sorau."—*Thorpe.*

"And be-northan Maegtha-lande is Sermende oth thá beorg fin," *and to* the *north of Maegtha-land is Sermende as far Riphean mountains.*—"Maegtha-lande,"—"the Polish provinc zovia (?)"—*Thorpe.*—"Sermende," comprising the modern L Esthonia, and a part of Lithuania.—"Riffin," in apposition 'beorgas."

"Ost-sáe," "the Baltic and Categat."—*Thorpe.*

"Aegther-ge on thæm márum landum, ge on thæm íglan *both on the greater lands, and on the islands.*—"Márum lan

probably referring to both peninsulas—Jutland, and Norway and Sweden.

"Sweón habbath be-súthan him ṭhone sáes earm Ost," the *Swedes have the arm of* the *sea*, the *Ost, on* the *south of them*.—"Ost," here in apposition with "sáes earm." See above, "ṭhaes sáes earm ṭhe man háet Ost-sáe."

"Scride-Finnas,"—"the inhabitants of that part of Bothnia which lies between the Angermann and the Tornea."—*Thorpe*.

OHTHERE'S NARRATIVE.

"Oththe hwon northan," *or* a *little from* the *north*.—"Hwon," the Acc., as in Part I., Sec. XI., § 98.—"Northan," according to Id. Sec. VII., § 17.

"Beormas,"—"the people inhabiting the country called Biarmaland, on the shores of the White Sea, east of the Dwina."—*Thorpe*.

"Ṭháera Ter-Finna land,"—"the country between the northern point of the Bothnian Gulf and the North Cape."—*Thorpe*.

"Syfan elna lange," *seven ells long*. See Gram. § 437.

"Forṭháem hý fóth ṭhá wildan deóras mid," *because they take the wild deer with* them.

"Eall ṭhaet his man oththe ettan oththe érian maeg," complete without the "áthor," accidentally omitted before the first "oththe," which is sometimes found, especially in laws, as will appear in the sequel.—"His," dependent on "eall," according to Gram. § 443.

"Ṭhónne is tó-emnes ṭháem lande," *then is over against that land*. —Upon the principle set forth in Part I., Sec. VIII., § 1 and § 24, we ought to have the Gen. here with "tó-emnes," but this is an instance in which the exception only proves the rule. Compare "tó-middes eow" with "tó-middes eower," the latter construction, perhaps, being more common.

"Sciringes-heál,"—"a port of Norway," says Mr. Thorpe, "the exact position of which is unknown. Judging from the context of Ohthere's narrative, it seems to lie in the Skager Rack, near the Fiord of Christiania. To the south, he tells us, lies a very broad sea, no doubt the Cattegat; on one side of which was Gotland, (Jótland, Jutland,) and then Sillende, (Seeland). Sailing from Sciringes-heal to Sleswig, (aet Haethum), Ohthere had, as he tells us, Denmark on his left, by which denomination he undoubtedly means Skaane, (Scania), and Halland, the early seat of the Danes, and which constituted a part of the modern kingdom of Denmark till 1658. Then, two days before his arrival at Sleswig, taking a westerly course, he had Gotland (Jutland) on his right. From the mention of islands on his left, it

would seem that he sailed between Moen and Seeland. Prof. J
mann supposes, erroneously I think, that Ohthere sailed through
Great Belt."

"Hálgo-land,"—"an ancient division of Norway, nearly c
sponding apparently with the present Norrland."—*Thorpe.*

"Aet-Haethum,"—see preceding note.

"Gotland,"—see the same.

"And hýrth innan Dene," *and is in subjection to* the *Dan*
See, also, below, "in Dena-mearc hýrath," which, in Wulfstán's
rative, has "hýrath tó Dene-mearcan" as its equivalent.

WULFSTAN'S NARRATIVE.

"Trúso,"—"a town on the border of the mere or lake from w
the river Ilfing (Elbing) flows in its course towards Elbing."—*Th*

"Langa-land," *Langeland*,—"one of the Danish isles in the B
lying between Fyen (Fionia) and Laaland."—*Thorpe.*

"Scón-eg," *Skåne*, the ancient *Scania.*

"Burgenda-land," *Bornholm.*

"Blecing-ég," *Bleking*, in Sweden.

"Meore,"—"a place on the west coast of Sweden."—*Thorpe.*

"Eów-land," *Oeland*, an island lying off the east coast of
den.

"Goth-land," here evidently the island of that name, and not "
land," or *Jutland*, mentioned in Ohthere's Narrative.

"Oth Wisle-muthan," *unto* the *mouth of* the *Vistula.*—"
branch of the Vistula, which, after receiving the Elbing, flows int
sea at Danzig."—*Thorpe.*

"Wit-land,"—"the country bordering on the east bank o
Vistula."—*Thorpe.*

"Tó Estum," *to* the *Estas*, or *Osti*,—"the Osterlings of m
times. They dwelt on the shores of the Baltic, to the east c
Vistula."—*Thorpe.* Their country is here termed "Eástland."
below.

"In Est-mére," *in* the *Est-mere*,—"the Frische Haff, or
into which flows one of the branches of the Vistula."—*Thorpe.*

"Ṭhónne rídeth aelc his wéges," *then rides each* one *his* own
—"Wéges," the Gen., according to Gram. § 439.

"Ṭhaes deadan mannes inne," *in the dead man's house.*—"I
either the Gen. or the Dat., according to Gram. § 439.

"Neár setle," *nearer* the *setting.*

"Baleáris ṭhá tú ígland," as to *the two Balearic isles*, perha
luding to the two principal ones.—"Baleáris," here in apposition

"fgland." For the construction of the whole clause, see Part I., Sec XI., § 98.

THE DEATH OF CYRUS.

"Nembrath se ent," *Nimrod, the giant.*

"Gelíce and," we may say, *as if.*

"Se Litha cyning," *the king of* the *Lydians.*

CAESAR AND POMPEY.

"Caíuse Julíuse,"—vernacular Datives.

"Þe man haét Welinga-ford," *which they call Wallingford.*

"On Silomone þám lande," *in the land* of *Salmo.*

"Hwaet þaes ealles wáes," *how much of all that* there *was.*

"Fór on Ispaníe, þaér Pompeíus legíon wáeron," *went into Spain, where Pompey's legions were.*—"Ispaníe," like "Gallíe," terminating in *e* instead of *a*, and here in the Acc. undeclined; Gram. § 50.—"Þaér," *where*, as always when following a noun of place, and not at the beginning of the sentence.—"Legíon," here the Nom. plural.

"Þaér his Pompeíus . . . . onbád," *where Pompey awaited him.*—"His," the Gen., governed by "onbád," according to Gram. § 448.

"And his folces feala," *and many of his people.*—"Folces," the Gen. sing., and governed by "feala," according to Gram. § 445, because as a noun of multitude, it expresses plurality.

XIII. SELECTIONS FROM KING ALFRED'S BOETHIUS, "DE CONSOLATIONE PHILOSOPHIAE."

PROLOGUE.

The Meters of Boethius was one of the most popular compositions of the Middle Ages, and was translated into various languages of Europe. In making the Anglo-Saxon version, Alfred is said to have had the assistance of "his chosen friend," Bishop Asser, who glossed the more difficult passages for him, an aid which he seems to have received in all his translations from the Latin, as well from him as from Archbishop Plegmund, and his "mass-priests, Grimbald and John." In this work, which afforded him a favorable opportunity, Alfred shows the philosophical turn of his mind, as he has very often introduced moral and other reflections of his own. Perhaps it was the desperate condition of his own fortunes, and of those of his people, at

one time, which made him dwell, as it appears, with so much pl upon the consoling sentiments that Boethius in his fallen estat offered to himself.

To Alfred has also been attributed the Anglo-Saxon metrical sion of Boethius; but although he was from childhood an arden mirer of the vernacular poetry, still there is no evidence that he attempted verse himself. The "prosaic verses" which pass und name are unworthy of his pen, besides other points of evidence a the supposition. They were probably made "by some obscure of the tenth century."[1]

Our text is that given by Cardale,[2] with some few change emendations. But besides the analogical and uniform accent adopted, we have rejected the old punctuation, employing the now in use, and conformably to what we conceived to be the se the passage in every case.

CHAP. I.

This chapter forms the Introduction to Boethius by Alfred hi

"Of Sciththía-mǽgthe," *from* the *country* of *Scythia.*

"Raedgota and Eallerica," probably for "Raed-gód," and "ric," the latter formed like "Theódric" below. Their present with the exception of retaining the *t* in the former, would not be fied even according to the Gothic.

"Se Theódric wǽs Amulinga," *that Theódric was* one *of* the *ulings.*—"Wǽs Amulinga," we may say, *belonged to* the *Amul* Compare Part I., Sec. XI., § 138, and with regard to the form, II., Article VIII., 1, with Gram. § 75, Note 1.

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[1] Upon this subject Mr. Wright says,—"Several reasons combine in us believe that these were not written by Alfred: they are little more transposition of the words of his own prose, with here and there a few tions and alterations in order to make alliteration: the compiler has his want of skill on many occasions; he has, on the one hand, turne metre both Alfred's preface (or at least imitated it) and his introductory ter, which certainly had no claim to that honor; whilst, on the other he has overlooked entirely three of the metres, which appear to have e his eye as they lay buried among King Alfred's prose. The only manu containing this metrical version which has yet been met with, appears the fragments of it preserved from the fire which endangered the whol tonian Library, to have been written in the tenth century."—Wright's *phia Britannica Literaria, Anglo-Saxon Period*, p. 57. London, 1842.

[2] "King Alfred's Anglo-Saxon Version of Boethius, 'De Consolation losophiae,' with an English Translation and Notes, by J. S. Cardale." L 1829.

"Swá-ṭhaet hí móston heora eald-rihta wyrthe beón," *in order that they might enjoy their former rights*, says Mr. Cardale.—"Wyrthe beón," lit. *be worthy*, i. e. be worthy of them by rising to their former pre-eminence.

CHAP. III.

"With his bewende," *turned towards him*, sc. "Wísdóm," who is here styled the Mind's "foster-modor;" and also, its "ágne modor." And again in this same chapter, we have the pronoun "he" representing both "se Wísdóm" and "séó Gesceádwísnes." These peculiarities, or rather inconsistencies in Alfred's manner, will be observed.

CHAP. VIII.

"Mid ṭhaes láthes sáre"—with "láthes" dependent on "sáre," which is here either the Dat., or the Old Ablative.

"Ṭhínre unrihtwísnesse"—the Dat. or Abl., according to Gram. § 441.

"Me wǽere ǽer leóf ṭhonne cuth," *wert dear to me before known.*

"Hwaet syndon ṭhá woruld-saeltha othres," *what other are those worldly riches?*—"Othres," the Gen., governed by "hwaet," according to Gram. § 443.

CHAP. IX.

"Súthan-westan wind," a *wind from* the *southwest.*—"Súthan-westan," for "súth-westan," the more usual formation in such cases, and according to Part I., Sec. VII., § 17.

CHAP. XII.

"Ṭheáh-ṭhe se .... him on-bláwe," *though the wind of troubles .... should blow on him.*—It will be observed that in this sentence "on-bláwe" is also predicated of "gýmen ṭhissa woruld-saeltha," unless we render "and" by '*even*,' making the latter clause explanatory of the former.

CHAP. XXIII.

"Hwaene ǽer," a *little before.*—"Hwaene," here as the Acc. feminine of "hwon," (Gloss. *sub voc.*), agreeing with "hwíle," understood. So in the preceding chapter, "ǽne," *once*, i. e. "ǽne hwíle," *one time*, according to Gram. § 438.

CHAP. XXV.

"Ac aelc gesceaft hwearfath on hire-selfre," *but every creature turns in itself.*—"Hire-selfre," feminine, while a few lines before, "gesceaft" is represented by "hit," neuter.

"Ṭhe him gecynde bíth," *to which it is* ordained *by nature.*—"Ṭhe him,"—see Gram. § 431.

XIV. KING ALFRED'S EPISTLE TO BISHOP WULFSIGE

PROLOGUE.

We have so termed this production of Alfred's pen, althoug really given as the Preface, or rather Introduction to the *Pa* of Pope St. Gregory, which he translated for the use of the cl his realm, addressing a copy to each of his bishops, that sent to Wulfsige being the one from which our text has been taken. of them are said to be still preserved, "one as clean and fresh pearance, as when it came from the hands of Alfred's scribe."[1] specimen of Anglo-Saxon composition, perhaps there is none fin this, while the noble sentiments which it contains, place the ch and intellect of its royal author in a most favorable light. Abo an air of true excellence of soul.

The caption thus reads: "This is seó Fore-spraec hú S. Gre thás bóc gedíhte, the man *Pastoralem* nemneth," *This is the duction how St. Gregory made this book, which they call Past*

"Aelfred, Cyning . . . . freóndlice," *Alfred, King, ordereth ing unto Wulfsige, Bishop, his worthy, in* an *affectionate and fr* manner.—"Bisceope, his worthum," i. e. *his worthy bishop.*

"And thé cythan háte," *and I bid thee know.* Observe the of address.

"Innan borde," *at home*, lit. *within board*, or, *within bord* below, "út on borde," *abroad*, i. e. '*out of the country, with borders of another.*' Also, observe the difference between "ú "úte" in the next line; in other words, the difference of signi between the adverb in the Acc. and in the Ablative.

"On steal," lit. *in stall.*—The Acc. here used idiomatically Dative.

"The thissa woruld-thinga tó thám ge-aemtige," *who pour to them of these worldly things.*—"Woruld-thinga," the Gen erned by a noun understood, denoting *part*, or *portion*, or, p by the Indef. numeral "sum;" Part I., Sec. V., § 25. The idio retained in English, as *he eat of them*, i. e. he eat *a part* o or *some* of them.

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[1] See Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, London. 1842; and for the Epistle itself, pp. 397–400. We here take to recommend the foregoing work to every student of Anglo-Saxon.

"And ṭhá béc be-fullan ealle geleorned haefdon," *and* who *had learned all those books in* a *thorough* manner.—"Be-fullan," lit. *in full;* and observe that "fullan" is not the definite state, but standing for "fullon," i. e. "fullum." Such forms will be found of frequent recurrence in the sequel.

"On Angel-cynne freóra manna," *in* the *Angle stock of free men.* —Observe the title which Alfred gives his subjects. The declaration, or sentiment, is one worthy of his name and character, and points to the original relation which the "cyning," or *king*, bore to his people among the Teutonic nations, "cyning" being no other than "cyning," *the son of the nation*, (Gloss. *sub voc.*).

"Ṭhá-hwíle-ṭhe hí nánre othre nóte ne maegon," *whilst they may be in no other employment*, i. e. *whilst they can employ themselves on nothing else.*—"Nóte," perhaps here the Ablative.

XV. SELECTIONS FROM A POPULAR TREATISE UPON ASTRONOMICAL PHENOMENA.

PROLOGUE.

"To some scholar of the tenth century," says Mr. Wright,[1] "we owe a comprehensive treatise in the Anglo-Saxon language, on the principal astronomical phenomena, designedly explained in a simple manner, and calculated for the level of ordinary capacities. From the numerous copies which still remain of this work, we may conclude that it was extremely popular in its day. Yet it has hitherto been scarcely noticed by modern scholars, and indeed, it is not unfrequently found buried among collections on the computus, so as very easily to escape attention. This tract gives us a very fair, and on the whole a very favorable view of the popular science of the period when, among the Anglo-Saxons, knowledge was in such treatises diffused among the many, instead of being restricted in a learned language to the few." Our Selections consist of a few extracts made by that gentleman from a MS. "which seems to have been written for the use of *nuns*," to employ his own words.

"Middan-geard is geháten eall ṭhaet binnan ṭhám *firmamentum* is," *all that is within the firmament is called* MIDDAN-GEARD.—

[1] *Biographia Britannica Literaria, Anglo-Saxon Period*, p. 86. London, 1842.

"Middan-geard," a name owing its origin to the mythological i the Anglo-Saxons in their early state, and the source of the Ol lish "middle-earth," and "mid-earth." For its composition Gloss. *sub voc.*

"The spherical form of our earth," says Mr. Wright, "was a sally acknowledged, although it was erroneously placed in the of the system. An early writer in Latin compares the univers egg, in which the earth is the yolk, with the sea surrounding it bling the white of the egg, while the firmament, supposed to be e in fire, is the shell. It is doubtful, however, if it were not th common impression that this round mass on which we live s the water, that the part we inhabit and know was a small po the surface which stood above the waves, and that the sun div the ocean each evening, and arose out of it on the following m

And again, says the same author, in a note to the foregoing, " English poem of the thirteenth century, in MS. Harl. 2277, f we have the following definition of the earth,—

"'Urthe is amidde the see, a lute (*kittle*) bal and round.'"

"*Firmamentum* is theos roderlice heofen," the *firmament ethereal heaven.*—Observe that the author makes "heofen" fe and analogically also "firmamentum," as in the next passage.

XVI. RECIPIES.

PROLOGUE.

"We find amongst Anglo-Saxon manuscripts," says Mr. "several medical works and collections of receipts, which ar esting to us not only for the light they throw upon the early of medicine in our island, but also because they make us acq with the classes of diseases chiefly prevalent among the Anglo- and thus illustrate collaterally the state of society in general. class of works, indeed, forms rather an important part of the of the literature of these early ages, and deserves more attenti has been hitherto bestowed upon it. Among the manuscript British Museum, which are commonly quoted as the Royal scripts, and which were formerly kept at St. James's Palace, a very curious book on medicine, splendidly written in the Saxon language, apparently of the earlier part of the tenth c and probably at that time the property of a physician of con

nence."[1] It is from this book that our Selections, among others not here given, have been made.

"Genim faet full grénre rúdan leáfa," *take* a *vesselful of* the *leaves of green rue.*—"Full," agreeing with "faet," and governing "leáfa."

"Dó aeges thaet hwíte to," *add the white of* an *egg.*—"Dó.... tó," lit. *do*, or, *put to.*

"Awríth swithe wel neahterne," *bind* it *up well towards night.*—"Neahterne," an unusual form, and such we conceive to be its meaning. Dr. Bosworth says "neaht-érne," for "neaht ǽerne," *the night before*, (*Dict. of the Anglo-Saxon Lang.*), and Mr. Wright renders it in this place, '*at night*,' which does not correspond with its composition. See Gloss. *sub voc.*

"Genim streáw-berian, wísan nithe-wearde," *take* the *lower parts* of *strawberry-plants.* Such appears to be the true meaning of this clause, as "wísan nithe-wearde" can be no other than the Nom. plural, unless the writer has taken "wísan" as masculine or neuter, and has reference to a superstitious manner of gathering the plant, In that case, "wísan" would be in the Ablative singular.

"And singe thone sealm, *Beati immaculati*," *and sing the psalm*, '*Beati immaculati*,' i. e. the psalm commencing with those words; and so in other instances of the kind.

"Geséne híe," say *them distinctly*, or perhaps, *loudly.*

XVII. THE BETONY.

PROLOGUE.

"The book," says Mr. Wright, "which seems to have exerted the greatest influence on the science of medicine among the Anglo-Saxons, was a Latin herbal published under the name of Apuleius, and containing, as it was pretended, the doctrines taught to Achilles by Chiron the Centaur. This spurious treatise, with a tract attributed to Antonius Musa on the virtues of the herb betony, and another bearing the

[1] *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 96, 97. London, 1842.

title of *Medicina Animalium*, and the name of Sextus Philosophus, formed in an old Anglo-Saxon translation, of which several copies are still extant, the popular text-book among the old physicians. We may cite, as a fair specimen of the character of this herbal, the account of the herb betony, which is almost a literal version from Antonius Musa."[1]

"With unhírum niht-gengum, and with egeslicum geslíthum and swefnum," *against monstrous night-wanderers, and against frightful visions and dreams.*—"Niht-gengum," perhaps *nightmares.*

"And hyre byrig," *and taste it*, i. e. take it in small quantities.

XVIII. THE MANDRAKE.

PROLOGUE.

This piece, which is of a character with the preceding, we have taken from Thorpe's *Analecta Anglo-Saxonica*, in which it is introduced as from the Cottonian MS. "It affords," says Mr. T., "a striking instance of the 'wisdom of our forefathers;'" but perhaps "wisdom" equally "striking" may be found among the descendants of those same "forefathers," in our enlightened nineteenth century, both in this country and in Great Britain.

In all ages and in every country, we find superstitious notions attached to the mandrake,—in periods not far removed from the world's prime, and in later times,—but it was reserved for the Anglo-Saxon to find out the only *wholesome* way of separating the said plant from its mother earth, as will be clearly seen.

"Thá thú scealt thyssum geméte niman," *which thou shalt take in this manner.*

"Nim thónne thaene otherne ende, and gewríth tó ánes húndes swyran," *take then the other end, and bind it to a dog's tail.*—"In the Cottonian manuscript," says Mr. T., "is an illumination, representing a dog in the act of drawing the plant out of the earth, according to the method laid down in the text."

[1] *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 95, 96. London, 1842.

XIX. A SPELL TO RESTORE FERTILITY TO LAND RENDERED STERILE BY SORCERY.

PROLOGUE.

This piece of superstition we have taken from the Praxis appended to Rask's Grammar of the Anglo-Saxon Language, collated with the same as given by Mr. Thorpe. It is an "interesting" relic of other times.

"Hér ys seó bót," *here is the remedy.*

"Feower tyrf," *four pieces of turf.*

"Bútan glappan ánon," *except burs alone.*

"Crístes-máel .... neothe-weardne,"—the latter word in agreement with the former, and not an adverb.

"Arena ic me bidde," *mercies I pray me.*—"Arena," the Gen. plural of "ár."

"Bidde ic thone Máeran," *pray I* the *Exalted* One.

"And thá sóthan ... Sancta-Marían," *and the true .... St. Mary.*—Observe that "Sancta" is undeclined, as it forms a compound with "María." So in almost every instance, as again below.

"Tóthum ontýnan," *utter*, or *declare*, lit. *open with* the *teeth*—"dentibus aperire."—*Thorpe.*

"Us tó woruld-nýtte," *unto us for worldly use.*

"Thaet se haefde áre," *that he might have substance.*

"Drihtnes thances," *for* the *sake of* the *Lord.*

"Sun-ganges," *towards* the *sunset*—the Gen., according to Gram. § 439.

"Athenedon earmon," *with outstretched arms.*—Old forms.

"Erce .... modor," *arch, arch, arch—Mother of earth.* But as Mr. Thorpe remarks, "who is 'corthan modor,' to whom this title is given?" Perhaps we ought to read "eorth-modor," *earth-mother*, as this part of the petition appears to be addressed to the "Alwalda" in behalf of the soil.

In the place of the asterisks which we have introduced after "And elniendra," Rask and Thorpe both have words which are evidently errors of transcription. Those which are genuine Anglo-Saxon do not make sense in the connection. The readings which follow we submit to the critic.

"Ge-unne him," *grant unto him*, sc. who owns the land. petition is here changed in its object.

"Geond land sáwen," *sown through* the *land*.—"Sáwen," agr with "gehwylc."

"Þaet ne sý nán tó-þaes cwidol wíf," *that no woman be tongued to that* degree.

"Þaes háligan noman," *of*, or, *by the holy name*.

XX. DECLARATIONS.

This has been taken from the Praxis appended to Rask's Gram of the Anglo-Saxon Language. The date, A. D. 960.

"Hit . . . . anwedde," *it happened that her father borrowed t pounds from Góda, and delivered unto him that land in pledge the money*.—"Púnda," i. e. pounds' weight of silver, each divided 12½ "scillingas." See "Aethelbirhtes Dómas."

"Nolde . . . . tó wíge faran mid nánes mannes sceatte unagifn *was unwilling to go to war with any man's treasure unreturned*

"And heó þaes áth laedde on ealre þeóde gewitnesse tó Ae forda," *and she made oath to that in* the *presence of all* the "th *at Aylesford*.—"On . . . . gewitnesse," strictly, *with* the *witnes* or, *under* the *testimony*.

"Bé þrittig púnda áthe," as it reads, must have reference t quality of the oath, in which the Anglo-Saxons appear to have m a distinction, as will be seen in the sequel of this volume.

"Aer hire frýnd fundon aet Eádwearde, Cynge," *ere her fri obtained from Edward, King*.—The Edward here mentioned Edward the Elder, who was married three times—1st, to Eg mother of Aethelstán, who died A. D. 940; 2d, to Elflida, who ha son; and 3d, to Eádgifu, mother of Edmund and Edred. The wíg, or Edwy, and Edgár introduced in the sequel were sons of mund, the former of whom died A. D. 959. Eádgifu's death occu in A. D. 963.

"Unnendre handa," *voluntarily*, lit. *with* a *giving hand*— nante manu."

"Ufenan þaet," *besides that*.

"For borenne and unborenne," *for born and unborn*.—T forms as they stand, the Acc. sing. masculine.

"Aet Hamme with Láewe," *at Ham near Lewes*.

II.

From Ebeling's *Angelsaechisches Lesebuch*, where the text is found equally corrupt as that of the "De Sanctis in Anglia Sepultis." We have here offered it restored.

"And elles for Godes ege ne dorste," *and for fear of God, durst not* proceed *in* any *other* way.—"Elles," the Gen. singular of "ell," (Gloss. *sub voc.*), and the origin of '*else*' in English; here in the place of the Dat. or Abl., according to Gram. § 441. The word is seldom found uncompounded, except in the form here appearing.

"Ge on tále ge of tále," i. e. both to bring charges and to repel them, lit. *both in accusation and from accusation.*

"Eall seó duguth," *all the nobility and gentry*, we may say.

"Thaes trúwan," *in pledge of that.*

"Wulfstán aet Sealtwuda," *Wulfstán at Saltwood.*—See Gram. § 76. Note 1.

III.

From the same source as II., with corresponding emendations.

"And thaet he leác on hálre tungan," *and* as to *that he lied in whole tongue.*—"On hálre tungan," i. e. escaping the punishment which his falsehood merited, "hálre" being used here in the sense of '*safe.*'

"Bútan he hwaet aet him ge-eárnode," i. e. without his having deserved any thing of the kind at his hands.

"Thá oferbád Aelféh thaene bróthor, and feng tó his laene," *then survived Alféh the brother, and succeeded to his portion.*

"Bútan witena dóme," *without* the *decision of* the WITAN.

"And thaér wáes gód eáca, ten hund manna the thaene áth sealdon," *and* a *good addition* to those already mentioned *was there, ten hundred men who administered the oath.*—The number of persons who were accustomed to assemble for the adjudication of such cases will have been observed.

XXI. FORMS OF OATHS.

From the Ancient Laws and Institutes of England, as published under the direction of the Commissioners on the Public Records of Great Britain.[1] No particular date can be assigned to these Formu-

[1] "Ancient Laws and Institutes of England: comprising Laws enacted under the Anglo-Saxon Kings, from Aethelbirht to Cnut, with an English Translation

lae, and it is probable—almost certain, indeed, from the internal dence afforded—that they belong to different ages.

"Willes ne ge-wealdes, wordes ne weorces," *by will nor by fo by word nor by work.*—The rhythmical quantity and alliteration vading these formulae, will be observed. "The use of this kin alliteration," says Mr. Thorpe, "in early laws and judicial docum was common to all the Germanic and Scandinavian nations."[1]

"And swá ic hit týme," *and as I vouch it to warranty.*—"I the oath is accommodated to the various circumstances under wl the defendant denies the charge."—*Thorpe.*

"Aet thære tihtlan the N. me tihth," *of the charge of whicl accuses me.*

"Maesse-preostes áth, and woruld-thegenes, is on Engla-láge teald efendýre," a *mass-priest's oath, and* a *secular thane's, reckoned of equal value in* the *law of* the *Angles.*—"On Engla-lá perhaps, in the law of the Anglo-Saxons in general.—The great p ciple that will be found to pervade the laws of the Anglo-Saxons, a all the ancient Teutonic peoples, is the valuation of every man, a every class of men, and the imposition of fines and other pena when those fines could not be met, in accordance with the same. valuation in every case was grounded upon rank, station, and o adventitious circumstances. See, besides the sequel in this place, "Selections from the Anglo-Saxon Laws," *passim*, with the ar "Concerning Ranks."

"Twelf-hundes mannes áth forstent VI. ceorla áth," a "tw hund" *man's oath stands for* the *oath of six* "ceorls."—The "tw hund" man was he who, in law, was valued at twelve hun "scillingas," or *shillings.*

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of the Saxon; the Laws called Edward the Confessor's; the Laws of Wil the Conqueror, and those ascribed to Henry the First; also Monumenta clesiastica Anglicana, from the 7th to the 16th century, and the Ancient I Version of the Anglo-Saxon Laws, with a Compendious Glossary. Pri by command of his late Majesty, King William IV., under the direction o Commissioners of the Public Records of the Kingdom"—Vol. I., pp. 178 London, 1840.

[1] *Ibid.*, Vol. I., p. 179

"Gif man thone twelf-hundan mann wrecan sceolde," *if one should avenge the* "twelf-hund" *man.*—"Twelf-hundan," here in the definite state.

"And his wér-gyld bíth syx ceorla wér-gyld," *and his* "wér-gyld" *will be* the "wér-gyld" *of six* "*ceorls.*"—"Wér-gyld," *the fine for slaying a man.* As we have said, every man was valued at a certain sum, and that valuation was termed his "wér;" the "wér-gyld," therefore, was the amount paid to his family or relations by any one who took his life, or which he was obliged to pay himself under certain circumstances. "The 'wér,'" says Dr. Bosworth, "was the penalty by which his safety was guarded, and his crimes prevented or punished. If he violated certain laws, it was his legal mulct; if he were himself attacked, it was the penalty inflicted on others. Hence it became the measure and mark of a man's personal rank and consequence, because its amount was exactly regulated by his condition in life."—Dr. Bosworth, *Dict. of the Anglo-Saxon Language.* Mr. Thorpe would make no distinction between "wér-gyld" and "wér."

"And naefre thé myntan," *and never for thee* will *design.*—"Myntan," here governed by "wille" understood.

"Wudes ne feldes, landes ne strandes, woaldes ne waeteres," *by wood nor by field, by land nor by strand, by weald nor by water.*—These Genitives are according to Gram. § 439.

"Bútan thaet laeste," *without the least* reservation, supposing a noun of the kind to be understood, if the full idea is not implied in "thaet laeste" alone. Mr. Thorpe has it, '*but that will maintain,*' reading "laeste" as "láeste," with "ic" understood, or rather carried forward, but observes: "I offer my version of these words with much hesitation; 'bútan,' although our *but* be derived from it, occurring rarely in that acceptation in Anglo-Saxon. An authority, however, for giving it that signification in the present instance, is found in Boethius, III. 1: 'búton ic wát,' *but I know.* Mr. Price's version was, 'except that last,' which besides being apparently void of meaning, requires that 'bútan' should govern an Accusative case, (thaet), instead of its constant Dative." We think it will have appeared, however, that "bútan," or "búton," used in its stead, may govern the Accusative. Compare "búton thone Háelend-sylfne"—Matt. 27: 4.

"Oththon . . . . oththon,"—these forms, apparently Old Ablatives in the plural, would tend to show that "oththe" was no other than the same case singular. See Gloss. *sub vocibus.*

XXII. WILLS.

PROLOGUE.

These Wills, in the absence of others which it was intended to troduce in this work, have been taken from Thorpe's *Analecta glo-Saxonica*, where they appear in the dialect of East-Anglia,[1] in that dialect as specimens of incorrect language. As we wish exclude every thing that was not pure Saxon from these Select we thought it better to make in them such orthographical and ety logical changes as would comport with that object. How far we l succeeded in this instance, we leave it to others to judge. In the fi of some proper names we may be mistaken, but we believe them t generally correct, or at least, allowable.

I.

The will of Aelfric, bishop of Elmham, unwitnessed, if complete

"Thá míne stiwardas witon," *whom my stewards may know.*

"And recne man Iuncere Brúne," *and let them pay out to Yous Brún.*—The Anglo-Saxon "Iuncer," Mr. Thorpe thinks, is used the German "Junker," meaning *a young nobleman*, and so we h rendered it.

II.

The will of Lufa, an East-Anglican lady, with a codicil. The itself closes abruptly, if complete, while the codicil, from the ortho phy, would seem to have been written by a different person.

"*Ancilla Domini*," corresponding to "Godes thiwen" in codicil.

"CXX aelmes hláfa,"—in the place of these words, which app at the foot, but above the names of the witnesses, we have an *edh* the text. They would seem to have been left out by the scribe, afterwards added as another provision, which is a charitable one. T *edh* was probably intended as a reference.

[1] Of the East-Anglian dialect," says Mr. Thorpe, "the most remarkable viations are, *b* for *f*, as *ob* for *of*, *kibgende*, *kifigende*, *kisbendlic* for *heofenlic*; *e* *ae*, as *thet* for *thaet*; *ae* for *e*, as *wael* for *wel*; *u* for *w* and *b*, as *suin* for *sw* *uene ualete* for *bene valete*; *i* for *e*, and *a* for *o*, as *sia* for *seo*, *wiaruld* for *weorl* *l* for *hl*, as *laford* for *hlaford*; *i* for *ge-*, prefix."

"*Uene ualete,*"—these words we have left unchanged in orthography. The euphony of the closing period will be observed.

XXIII. CONCERNING RANKS.

From the Ancient Laws and Institutes of England, Vol. I., pp. 190–193.

"And ṭhá wǽron ṭheód-witan weorthscipes wyrthe," *and then were* the *counsellors* of the *nation worthy of worship.*—"The books," says Mr. Thorpe, "speak of three kinds of 'witan:' 'ṭheód-witan,' 'leód-witan,' and 'scír-witan.' The first two, perhaps, were identical, and may have meant the members of the king's court, and consequently of the 'witena-gemót,' in contradistinction to the 'scír-witan,' or the members of the county court. But the distinction was one of office rather than of rank, since the members of the 'witena-gemót' sate in the 'scír-gemót' of their respective counties."

"Bé his craefte," *by his* own *means.*—"It is possible," says Mr. Thorpe, "that 'craeft' may here, as at the present day, signify, 'a *vessel.*' In the beautiful metrical 'Legend of St. Andrew,' it occurs in that sense, in the following passage:

Fareth fámig-heals,	Fareth the foamy-neck,
Fugole gelícost,	To a bird most like,
Glídeth on geofone;	It glideth on ocean;
Ic georne wát,	I well know,
Ṭhaet ic aefre ne geseáh	That I never saw,
Ofer yth-láfe,	Over the smoothened waves,
On sǽ leodan,	On the sea sailing,
Syllicran craeft.	A craft more wonderful.

See Cooper's Report, App. B., p. 59."

XXIV. SELECTIONS FROM THE ANGLO-SAXON LAWS, CIVIL AND ECCLESIASTICAL.

From the Ancient Laws and Institutes of England,[1] as already quoted. Vol. I., pp. 2–489.

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[1] "In adopting the indefinite title of ANCIENT LAWS AND INSTITUTES OF ENGLAND," says Mr. Thorpe, "I have been influenced by the consideration, that what we now possess of Anglo-Saxon Law is but a portion of what once exist-

"ÆTHELBIRHTES DOMAS,"[1] the DOOMS OF ETHELBIRHT.—"Dóm *decisions, adjudged cases*, or *precedents*, and as such distingui from "æstnyssa," *statutes* to meet cases that might arise, and "ǽ *the customary*, or *common law*. Of the last the Anglo-Saxons, as

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ed, and, therefore, without claim to the title of *The* Anglo-Saxon Laws, wl has usually been bestowed on it. Of the laws and kindred documents no lo extant, the names of some, together with fragments worked into other co have been transmitted to us; such as the Mercian Laws of Offa, from wl Alfred, in framing his body of laws, selected such portions as were suitabl his purpose; the South Anglian Laws, the Frith-gewritu, &c. At the s time, we ought not, perhaps, to suppose that, among our Saxon forefath any more than among ourselves, there ever existed a complete Corpus J Anglici, but that theirs was also a Customary or Common Law; and t what we still possess, and also the portion that has perished, were either records of decisions to serve as precedents for the future, or enactm passed in the 'Witena-gemóts' for the repeal, confirmation, amendment completion of the law as it then stood.

"A glance at the laws themselves, though more particularly at those of Kentish kings, in which cases are to be found, the occurrence of whic human foresight could ever have contemplated, must tend to confirm former of these suppositions, and a support to the latter will be found in preamble to many of the others.

"To many the question will here present itself: whence did the earlie these institutes originate? for, if brought by our forefathers from their G man home, we ought apparently to give them credit for a degree of civil tion beyond that usually ascribed to them. Their original institutes w however, but scanty, consisting, probably, in little beyond that portion of laws of Ethelbert which contains the penalties for wounds and other bo injuries; and which, with such modifications as time, place, and other cumstances may have produced, were common to all the kindred nation Northern Germany. It is, moreover, observable, that the nations neare kin to the Angles and Saxons, in this chapter coincide with them the m closely.

"Besides the portion brought over by the Saxons, Angles, Jutes, and p haps Frisians, and the records of adjudged cases or sentences passed, Church, from the earliest period, furnished its full portion to the codes our simple forefathers: the first enactment of the first Christian king bei that for the property of God and of the church (if stolen) twelve-fold comp sation be made. If, therefore, from the laws before us we extract all enactments, and all matters purely ecclesiastical, all cases recorded as pre dents for the future, probably immediately after their decision, and all hortatory matter, the remainder will probably consist of the few primit institutes by which the various tribes were ruled before their establishm in this country."—*Preface*, pp. vii.-ix.

[1] "The Laws of the Kentish kings are known to us only from one ma script,—the Textus Roffensis, preserved in the library of the Dean and Ch ter of Rochester, compiled under Ernulf, bishop of that see, from 1115 1125. That these laws have descended to us in their primitive state it wo be unreasonable to suppose; at the same time, I am inclined to the bel

the Teutonic peoples, were very tenacious, yielding many points that it embraced only to the modifying influences of Christianity.—Aethelbirht, or Ethelbert, as the name is commonly written, was king of Kent, and fourth in descent from Hengist. He commenced his reign in A. D. 560, was baptized by Augustine in A. D. 597, and died in A. D. 616. See Introduction, § 70 and § 71, and *Natale Sancti Gregorii, Papae.* The promulgation of these "dómas" must therefore fall after A. D. 597.

(1.) "Godes feóh and cyrican, XII. gylde," the *property of God and of* the *church, with* a *twelve-fold recompense*, i. e. let compensation be made to that amount for the property of God and of the church, according to Bede, when stolen. "Forgelde," or "forgylde," as in (4), and elsewhere, must be understood as the verb.

"Cyric-frith, II. gylde," *church-frith, with* a *twofold recompense.*—"Cyric-frith,"—"in later documents, 'church-grith,' the right of sanctuary and protection given to those within the precincts of the sacred edifice, any infraction of which privilege by the law here established, subjected the offender to a twofold penalty, or twice the amount of the fine payable for an invasion of the ordinary 'frith,' or what in modern times has been termed a breach of the peace."

(2.) "His leóde," *his people*, or *subjects.*—"Leóde," perhaps equivalent to the "Leudes" of France.

"II. bóte, and cyninge L. scillinga," let satisfaction be made *with* a *twofold* "bót," *and with fifty shillings to* the *king;* "gebéte," as in (3), being understood.—"Bóte," to be understood of the compensation due to the injured party, as damages for the wrong sustained, while the penalty claimed by the crown, and which in this case is put at "L. scillinga," was termed "wíte," as in (9). The king could also claim "bót" in his personal capacity, as in (4, 5, 10, 11, 12). Both forfeitures, to borrow a quotation on this point, are thus alluded to by Tacitus: "Pars mulctae regi vel civitati, pars ipsi, qui vindicatur, vel propinquis ejus exsolvitur."—*De Germania*, c. 12.—"L. scillinga," *with fifty shillings*, reference being had of course to the Kentish shilling, the value of which is not exactly known, but which, from an examination of coin belonging to those days, is supposed to have contained not much less than an ounce of pure silver. In estimating the small amount of the "wér-gyld," and the like, in these laws, we

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that they approach more nearly to it than is generally imagined. At all events, their language, besides exhibiting occasional archaic forms, is not that of the days of Ernulf. Of these Laws no ancient Latin version is known to be extant."

must take into consideration the high value of money in that age. Even as far down as the 15th century, we find a king of France, Louis XI. unable to pay forty pounds except in two annual instalments.

(5.) "In cyninges túne," perhaps, *in* the *king's villa;* or "túnʼ may denote a residence of any sort, with its usual enclosure among the Anglo-Saxons, as among the Germanic peoples in general. "Vicos locant," says Tacitus, speaking of the Germani, "non in nostrum morem, connexis et cohaerentibus aedificiis: suam quisque domum spatio circumdat."—*De Germania*, c. 16. See also Gloss. *sub voc.*

(7.) "Meduman leód-gelde," *with* a *moderate* "leód-geld."—"Meduman," Mr. Thorpe renders as '*half*,' but in (71) we have "healf" itself to express that proportion. It is here for "medumon," i. e. "medumum," and not the definite state. Such old forms will be found of frequent recurrence in these laws.—The "leód-geld," it will be observed, was the same as the "wér-geld," the two terms being, we may say, synonymous.

(8.) "Cyninges mund-byrd," the *king's* "mund-byrd," or *protection*, i. e. the violation of the same, the compensation for which was to be "L. scillinga."

(10.) "With cyninges maegden-mann," *with* the *king's* "maegden-mann."—"Maegden-mann," apparently a female servant of the highest order about the "cyninges tún."

(11.) "Seó thridde," *the third*, sc. in quality, or place.

(12.) "Cyninges féd-esl XX. scillinga forgelde," *let* the *king's* "féd-esl," if dishonored, *be compensated for with twenty shillings.*—"Féd-esl," probably *a provider for the board, a housekeeper*, or perhaps the same as the "byrele," or *cupbearer.*

(16.) "XXX. sceatta," *with thirty* "*sceattas.*"—The "sceatt," "sceat," or "scaett," was somewhat less in value than the present English penny, containing from fifteen to twenty grains of pure silver.

(18.) "Gif man mannan waepnum bebyreth thaer ceás weorthe," *if one furnish* a *man with weapons where* there *is strife.*

(22.) "Aet openum graefe," *at* an *open grave.*

(28.) "Gif man inne feóh genimeth," *if one take property from* a *dwelling.*

(29.) "Gif frí-mann edor gegangeth," *if* a *freeman pass over* an *enclosure*, probably with hostile intent, as "gagangeth" may imply.

(30.) "Agene scaette, and unfacne feó gehwylce gylde," *let compensation be made with* his *own money, and with any sound property whatever.*—"Scaette," and "feó," here Ablatives.—"Gylde," for "forgylde."

(32.) "Gif man riht ham-scýld ṭhurh-stinth," *if one thrust through* a *lawful* "ham-scýld;" which we conceive to be the true rendering of this *locus vexatus*, explaining "ham-scýld" as *a shield*, or *protection for the under part of the knee*, with "riht" in its legitimate sense. What that "scýld" for the "ham" was, we do not know, but it is not unreasonable to suppose that something of the kind should be required to be worn among a people who, judging from their laws, were not less pugnacious than their descendants, and who appear to have been very much disposed to inflict personal injuries upon each other. Mr. Thorpe renders "riht ham-scýld," as *the right shoulder-blade;* but even admitting that "riht" in this place could be forced into a meaning which we cannot find it to have anywhere else, why should the compensation for an injury done to so important a part of the body, and one so disabling, especially in a hostile age, be left so indefinite—"mid weorthe," *duly, adequately*—while that for lesser ones and others, is specified in every case? Besides, the assumption that "ham-scýld" may denote *the shoulder-blade* seems to us to be altogether gratuitous, and in (38) we actually have a "dóm" with regard to an injury done to the shoulder.

(41.) "Gif eáre-ṭhirel weortheth," *if* it *be* an *ear-hole*, i. e. if the injury be done in that part of the ear. So in (45), "Gif nasu-ṭhirel weortheth," *if* it *be* a *nose-hole*, or *nostril*. Mr. Thorpe says, "*If an ear be pierced*," "*If the nose be pierced;*" but "ṭhirel," in each case, is evidently combined with the word preceding it, and does not mean a hole made by force, as in (47) and (49), though it would appear to be susceptible of such a signification from (61), unless in that case "heó" should be read for "he," as representing "wúnd," or "ṭhurh-ṭhirel," as "ṭhurh-ṭhireled." Besides, in (49) we have, "Gif ṭhirel weortheth," *if* there *be* a *hole*, referring to the nose, and we cannot suppose the same specification to be repeated with a different penalty annexed.

(58.) "Gif he heáhre handa dynte onféhth," *if he receive* a *bruise with uplifted hand*, i. e. in warding off a blow, and perhaps on the hand, or arm. Mr. Thorpe renders "heáhre handa," *on the right hand*, and as a Scandinavian idiom; others in the sense which we have given.

(59.) "Gif dynt sweart síe búton wǽdum," *if* a *bruise be black where the body is not covered with garments.*—"Búton wǽdum," lit. *without* the *garments.*

(62.) "Gif man gegemed weortheth," *if one be* "gegemed," i. e. perhaps, so injured as to require the close attention of others; suppo-

sing "gegemed" to be used for "gegýmed," from "gýman," (Gloss *sub voc.*). But the passage is a difficult one.

(63.) "Gif man ceár-wúnd síe," *if one be* "ceár-wúnd," perhaps merely wounded so as to cause anxiety of mind.

(73.) "Gif frí-wíf, loc-bore," *if a freewoman,* a "loc-bore."—"Loc-bore," lit. a *lock-wearer*, and it would seem, predicated of the "frí-wíf," making her the same as the "puella crinita" of the Salic Law.

(75.) "Mund thǽre betstan widuwan eorlcundre," here equivalent to the violation of the same, the "mund" of a woman being the sum paid to her family when she became a bride, for the transfer of the tutelage which they possessed over her to the family of her husband.

(76.) "Gif man widuwan unágne genimeth," *if one carry off* a *widow not in his own tutelage.* So Mr. Thorpe renders this passage —"Genimeth," here with the prefix apparently in its original forcible sense. Compare "ge-yrneth." or "ge-irneth," in (17), "gegangeth," in (29), and the like elsewhere.

(77.) "Gif man maegth gebicgeth ceápe, geceápod sy, gif hit unfacne is," *if one purchase* a *maiden with cattle, let the bargain hold good, if it is without fraud.*—"Geceápod sý," lit. *let* it *be bargained.*

(79.) "Gif mid bearnum bugan wille," *if* she *will go away with* the *children.*

(82.) "Gif man maegth-mann nýde genimeth," *if one carry off* a "maegth-mann" *by force.*—"Maegth-mann" here may be the same as "maegden-mann" in (10).

(86.) "Ealne weorth forgelde," *let* him *make compensation* as to the *whole value*, sc. of the "esne."

"Hlothhaeres and Eadrices Domas," the Dooms of Hlothhaere and Eadric.—Hlothhaere ascended the throne of Kent in A. D. 673, and died in A. D. 685, it is said, of wounds received in battle against his nephew Eádric, here mentioned, who succeeded him, but whose reign continued only a year and a half.

(1.) "Thane the síe," *whoever* it *may be.*—"Thane," an old, or a dialectic form for "thone."

"And dó thǽr threó man-wyrth tó," *and add three* "man-wyrth" *thereto.*—"Mán-wyrth," here the plural, and a term apparently employed to express the market value of the "esne" considered as property. It was, so to speak, the servile "wér-geld," or "leód-geld."

(5.) "Gif he eft cume, stermelda secge an andweardne," *if he return, let* the "stermelda" *denounce* him *before* him *present*, i. e. as

we conceive, let the "stermelda" denounce the "fríg-mann" in the presence of the "mann" who had been stolen, and who had returned, which was to be done before witnesses. It supposes the "stermelda" to have first communicated with the "mann" on his coming back, and ascertained the name of his kidnapper. Mr. Thorpe, by a change of construction, would render the passage, "If the man return and denounce him before the 'stermelda.'" Compare the Salic Law on the subject: "Si quis servum alienum plagiaverit, id est, per circumventionem de servitio domini sui abstraxerit, et trans mare sive in quamlibet regionem ipsum duxerit et ibidem a domino suo inventus fuerit, et ipsum a quo in patria plagiatus est in mallo publico nominaverit; et tres ibidem testes dominus habere debet. Et iterum, cum servus ipse citra mare vel de qualibet regione fuerit revocatus, in altero mallo debet nominare qui eum plagiaverit, et ibidem similiter tres testes debent adesse. Ad tertium vero mallum similiter fieri debet, ut novem testes jurent, quod servum ipsum aequaliter semper super plagiatorem dicere audissent." The office of the "stermelda" seems to have been nearly equivalent to that of our *commonwealth's attorney*.

"Haebbe ṫhára freóra rím áewda-manna," for which Mr. Thorpe suggests "haebbe ṫhára ṫhreóra sum áewda-manna;" but there seems to be a reference to a certain number of jurors, or compurgators, in this case all freemen, except perhaps the "áenne mid an áthe," *one with* himself *on oath*, who might be a "ceorl."

"Swá he genóh áge," *as he may possess enough*, or perhaps, *property*. So we have read for the "gono hág̃e" of the text, which appears to be void of meaning.

"Aeghwilc mann aet ṫhám túne ṫhe he tó-hýre," *every man from the* "tún" *to which he may belong*.—"Tún" here would appear to signify more than a villa, or private residence. Mr. Thorpe renders the passage, *every man at the* 'tún,' implying that the court was to be holden at the "tún" of the kidnapper.

(6.) "Oth-ṫhaet he X. wintra síe," *until he be ten years of age*.—"X. wintra," lit. *of ten years*, with "síe" involving the idea of *possession*; Gram. § 450.

(7.) "Láete án," *let him give it up*.—"Láete án," lit. *let* him *let alone*.

(8.) "And he ṫhane mannan móte an methle oththe an ṫhinge," *and he cite the man to* a "methel," *or to* a "ṫhing."—The "methel" probably corresponded to *the court of a hundred* of later times, and the "ṫhing" to *the court of ten*, or they must be considered as Jutish terms to express the same bodies.

(10.) "Búton ṫhám ufor leófre síe, ṫhe ṫhá tihtlan áge," *unless* a

longer period *be more desirable* for him *who may carry on the suit* which agrees with the strict import of the words; but Mr. Thorpe says, "*unless a longer period be desired by him who carries on the suit.*"—"Búton thám," lit. *except that.*

"Gelde thónne C. bútou áthe," the text as it stands not specifying the value of the fine. If "scillinga" be understood after "C.," the latter must be changed to a smaller sum, as it would make the fine too heavy.

(12.) "Gif man othrum steóp asette," *if one remove* a *drinking-cup from another;* a rendering which must be regarded only as probable as there is nothing by which the sense of the passage can be clearly determined. "Asette," though, would seem to be used with the old force of the prefix, for which compare "agefe," in (16).—"Steóp," a *drinking-cup*, the *stoup* of North Britain.

"Thǽr menn drincon búton scylde an eald-riht," *where men may be drinking, according to ancient custom, without offence.* Mr Thorpe would connect the "an eald-riht" with the verb which follows, making the *compensation* to be according to "eald-riht."

"Ines Domas," the Dooms of Ine, which we have changed from the common caption, "Be Ines Dómum." In one of the MSS. "Ines Asetnyssa," *Ine's Institutes*, is read, but in the "body of the work." Ina became king of Wessex in A. D. 688, succeeding Cedwalla, who resigned. After a reign of thirty-seven years he voluntarily abdicated, and retired to Rome.

"Mid láre Cénredes mínes faeder," *with* the *teaching of Cénred my father.*—Cénred was not king at any time, but what a document in Latin styles "Subregulus."

"And Heddes mínes biscopes," *and of Hedde my bishop.*—Hedde was bishop of Winchester from A. D. 676 to A. D. 705. He is the same mentioned in the *De Sanctis, etc.*

"And Eorcenwaldes mínes biscopes," *and of Eorcenwald my bishop.*—Eorcenwald obtained the see of London in A. D. 675.

(2.) "Gebéte he hit mid eallum thám the he áge," *let him make compensation with all that he may possess.* Mr. Thorpe thinks that by "he" the priest is intended.

(3.) "Thólie his hýde, oththe hýd-gyldes," *let* him *suffer in his hide, or in his* "hýd-gyld."—The "hýd-gyld" was the pecuniary commutation allowed in the case of the slave who had been sentenced to suffer in his hide.

(26.) "Be his wlíte," *according to his personal appearance.*

(38.) "Oth-thaet hit gewintred síe," *until it be of age.*—The "frum-stól" in this law, which the relatives of the child were to take care of, was, we think, the "ceorl's" residence, or "seat" in general, and not merely the dwelling-house.

(43.) "Forthón seó aecs bíth melda, nalles theóf," *because the ax is* an *informer, not* a *thief.*—It will be observed that the rubric to this enactment is not full. In some laws of the body from which we have made our Selections, there will not unfrequently be found a variation between the rubric and the text. The duties of the transcriber and of the rubricator appear to have been distinct, nor was the work of the latter always done at the time of the former, or even in the same period.

"Aelfred's Domas," the Dooms of Alfred.—Of Alfred we have already spoken under Art. XII.

"Ic thá Aelfred, Cyning," *I then Alfred, King.* The close of a Preamble in which many of the Jewish laws and some of the Apostolical enactments are set forth.

(2.) "The cyninges feorm tó-belimpe," *to which* the *king's purveyance is incident.* Mr. Thorpe proposes to read this passage in the negative by the insertion of "ne."

"And naebbe his ágne forfangen," *and let* him *not have prejudiced his own*, i. e. property—"áehta." But it is doubtful whether "naebbe," or "haebbe," should be read, and also whether "his" refers to the refugee, or to the person against injury from whom provision is made. Nor is the meaning of "forfangen," or "forfongen," altogether clear.

(21.) "Weorpe man tó handa eall thaet he him hámes bóhte," *let them deliver up all that he has bought*, and *has at home.*—"Weorpe tó handa," we may say, *put in hand.*—"Hámes," the Gen., according to Gram. § 439.

(42.) "Gif he wille on hand gán," *if he be willing to deliver himself up.*—"On hand gán," lit. *go into hand.*

"Mid his hláforde," *along with his lord*, i. e. in aiding, or helping to defend him.

"Oththe aet his déhter áewum-borenre," *or with his lawfully-born daughter.*—The composition of "áewum-borenre" will be observed.

"Aethelstanes Domas," the Dooms of Aethelstan.—Aethelstán

was the natural son of Edward the Elder, and was placed on th throne upon the death of his father, A. D. 924.

I.

(14.) "Thónne gá he tó thám hatan ísene," *then let him go to th hot iron.* See IV. (7).

"Elles, tó thám othrum burgum I.," *besides, at the other* "burh I., i. e. at each of them.

IV.

(7.) "Háete man hit oth hit hleówe tó wylme," *let them heat until it be low to boiling.*

"Oth thá aeftemestan Collectum," *until the last Collect.* Obser that "Collectum" here is feminine. Compare "firmamentum," Art. XV.,—"Concerning the Earth."

"Thaet inseglige man thá hand," and let it be *that they envelo the hand.*

"And sette man ofer thone thriddan daeg," *and let them postpo* the examination *until after the third day.*

"EADMUNDES DOMAS,"[1] the DOOMS OF EDMUND.—Edmund w brother to Aethelstán, and ascended the throne in A. D. 940. He w assassinated six years afterwards.

(1.) "Thaet he hý aefter Godes rihte healdan wille," *that he w keep her according to* the *law of God.*

(2.) "Hwám thaet foster-leán gebyrige," *to whom the* "foster-leá *may belong.*—The "foster-leán," "another name for the 'mun of 'Aethelbirht's Dooms,'" was the money pledged to the woma family at the time of her "beweddung," and was equivalent to a r muneration for her nurture. By this provision it was to be determin in whose "mund" she was at the time of her betrothal.

"Weddige se brýd-guma eft thaes," *again let the bridegroom gi a pledge for that.*—"Thaes," the Gen., governed by "weddige," a cording to Gram. § 448.

(3.) "With-thám-the heó his willan geceóse," *provided she chos his will.* A provision borrowed from the oath of fealty, a *quasi* va salage being the relation in which the wife stood to the husband amo all the Teutonic peoples. See Art. XXIII.

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1 The Selections here given from Edmund's Dooms, like all other law constitute a chapter of the history of the times, and one by no means un teresting.

(7.) "Thaet hý móton beón bóte nyhst," *that they may be nearest* the "bót."

(9.) "The-laes-the man eft twæme thaet man sér awóh tó-somne gedydon," *lest one afterwards doubt that they have wrongly joined* them *together.*—The Canons of the time forbid marriage within the seventh degree of relationship, or that of second cousin, inclusive.—"Gedydon," probably for "gedyde," as "man" requires the singular. The ancient force of the prefix in this case will be observed.

"Cnutes Domas," the Dooms of Cnut.—Cnút, or Canute, as the name is now commonly written, king of Denmark, became monarch of all England on the death of Edmund Ironside, in A. D. 1017. His death occurred in A. D. 1035. The laws of his reign show him as possessed of a highly equitable and Christian character.

1. ECCLESIASTICAL.

(6.) "And borgian heom-sylfum with Godes ýrre," *and secure themselves against* the *anger of God.*—"Borgian heom-sylfum," more strictly, *make security for themselves.*

(7.) "Binnan VI. manna sib-faece," *within* the *relationship of six persons*, i. e. within that of first cousin, inclusive.

(14.) "Fram Saeternes-daeges nóne oth Monan-daeges lihtunge," *from* the *noon of Saturday unto* the *dawn of Monday.*

(20.) "Forthám eall thaet we aefre for riht-hláford-hylde dóth," *because all that we ever do in fidelity to* our *rightful lord*,—Mr. Thorpe, "*all that we ever do in just fidelity to our lord;*" but we think that we have more correctly expressed the force of the compound "riht-hláford-hylde."

(22.) "Mid-thám se-the hit inweardlice gesingth," *therewith, who inwardly sings it.*—"Inweardlice," properly "inne-weardlice."

(26.) "Bútan he elles maege," *unless he can* do *otherwise.*—"Elles," lit. *in* a *different* way, sc. "wéges" being really understood, and according to Gram. § 441.

2. SECULAR.

(2.) "For ealles tó lytlum," *for too slight a cause;* lit. *for too little in every* respect.

(5.) "And . . . . dreoge."—This enactment implies that remains of heathenism were found among the Anglo-Saxons as late as the eleventh century, unless we suppose the law to be directed by Cnút especially against some of his Danish subjects, who may have brought

heathen rites over with them. As late as the first quarter of the ei
century, we find Wilbrord undertaking a mission to the Friesians,
throughout the ninth, the Eald-Seaxan, or Old Saxons, both now
neighbors of the Danes, were more or less pagan. In the former
as the mission of Boniface proves, a considerable number even of
more southern Germanic peoples were still unconverted, excep
part, to Christianity, and some of the specifications in this statut
well as of others found in these Selections, indicate the worship of
same persons and objects in nature, as obtaining among all the T
tonic peoples, since we find allusions to them in the following for
abjuration used by the apostle of the Germans just mentioned, wh
along with the Confession of Faith, we give as also illustrating the
relationship between the Anglo-Saxon and the Frankico-Alamann

THE FORM OF ABJURATION.

"Forsachistu diabolae?	Forsakest thou the devil?
Et resp. Ec forsacho diabolae.	*Answ.* I forsake the devil.
End allum diabol-gelde?	And all worship of the devil?
Resp. End ec forsacho allom diobol-gelde.	*Answ.* And I forsake all wo of the devil.
End allum diabol-uuercum?	And all works of the devil?
Resp. End ec forsacho allom diaboles uuercum end uuordum, thuna erende, Uuoden end Saxnote, ende allem them unholdum the hira genotas sint."	*Answ.* And I forsake all w and words of the devil, worship of groves, Wo and Saxnote, and all evil ones who are companions.

THE CONFESSION OF FAITH.

"Gelobistu in Got, almehtigan Fadaer?	Believest thou in God, the almig Father?
Resp. Ec gelobo in Got, almehtigan Fadaer.	*Answ.* I believe in God, the mighty Father.
Gelobistu in Crist, Godes Suno?	Believest thou in Christ, the of God?
Resp. Ec gelobo in Crist, Godes Suno.	*Answ.* I believe in Christ, the of God.
Gelobistu in Halogan Gast?	Believest thou in the Holy Gh
Resp. Ec gelobo in Halogan Gast."[1]	*Answ.* I believe in the Holy G

[1] *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 216, 217. Lo
1842.—With a varied translation.

(29.) "And hine his þances awég láete," *and let him go of his own accord.*—"Awég láete," lit. *let away.*

(32.) "Mearcie man hine aet þám forman cyrre," *let them brand him the first time.*

(35.) "Oththe feorran cumen," *or* one *come from afar*, i. e. a stranger, also expressed by "feorcund," as in "Alfredes Dómas," (20).

"Wilhelmes Cyninges Asetnyssa," the Institutes of King William.—William Duke of Normandy ascended the throne of England on the death of Harold at the battle of Hastings, in A. D. 1066.

(1.) "Gif Englisc mann beclypeth áenigne Frenciscne mann tó orneste," *if* an '*Englisc-man*' *challenge any* '*Frencisc-man*' *to combat.*

"For tó beónne," *for to be.*—Perhaps the first instance of the French idiom which it expresses, on record in the language.

(2.) "Láhlicne spálan," a *legal defender*—in the Latin text "legalem defensorem."

(3.) "Mid unforedan áthe"—in the Latin text, "pleno juramento, non in verborum observanciis."[1]

XXV. SELECTIONS FROM THE ANGLO-SAXON INSTITUTES OF POLITY, CIVIL AND ECCLESIASTICAL.

From the Ancient Laws and Institutes of England, Vol. II., pp. 304–341.

(IV.) "And sóth is þaet ic secge; awácie se Crístendóm, sona scylfth se cynedóm," *and true is it what I say; let Christianity become weakened, and the kingdom will forthwith totter.*

XXVI. SELECTIONS FROM THE ANGLO-SAXON CANONS.

From the Ancient Laws and Institutes of England, Vol. II., pp. 244–265, and pp. 342–393.

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[1] To have illustrated the preceding Laws more fully by corresponding enactments of the other Teutonic peoples, when such enactments were based upon the common law of the various divisions of the race, would have been desirable, but was forbidden by the want of space. For the same reason, as elsewhere, we have avoided the explanation of many terms which in a work of this kind ought to be treated at length; but all such will be found properly explained in the Glossary.

CANONS ENACTED UNDER KING EDGAR

(62.) "Thaet preost bessece ordál; aefre ne ge-áethe," *that priest officiate at* an *ordeal; but never serve as juror.* Such we e as the proper rendering of this passage, which is at least plausible. Thorpe says, "*that a priest engaged in litigation never be juro an ordeal.*"

(67.) "Thónne he crisman fecce," *when he fetches* the *crism,* from the residence of the bishop.

APPENDIX.

From the Ancient Laws and Institutes of England, Vol. I., pp. 4 484.

"The French text of the Conqueror's Laws," says Mr. Thorpe, chiefly from a valuable manuscript at Holkham, formerly the prop of Sir Edward Coke, bearing his autograph, and still in the posses of the Right Honorable the Earl of Leicester. The text containe this manuscript bears signs of great antiquity, and (if the laws of W liam were really composed in French) is, from its dialect, much m likely to be a nearly faithful representation of the original, than t most corrupt one transmitted to us in the work bearing the nam Ingulph."[1]

A comparison of these Selections with the same quantity of ma in the Anglo-Saxon Laws, will show to some extent the relative nu ber of words, in English, from both languages.

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[1] *Preface*, p. xiii.

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